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Paul's Language of Ζῆλος

Monosemy and the Rhetoric of Identity and Practice

By

Benjamin J. Lappenga



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Summary: "In Paul's Language of [Zelos], Benjamin Lappenga harnesses linguistic insights recently formulated within the framework of relevance theory to argue that within the letters of Paul (specifically Galatians, 1–2 Corinthians, and Romans), the [zelos] word group is monosemic. Linking the responsible treatment of lexemes in the interpretive process with new insight into Paul's rhetorical and theological task, Lappenga demonstrates that the mental encyclopedia activated by the term [zelos] is 'shaped' within Paul's discourse and thus transforms the meaning of [zelos] for attentive ('model') readers. Such identity-forming strategies promote a series of practices that may be grouped under the rubric of 'rightly-directed [zelos]'; specifically, emulation of 'weak' people and things, eager pursuit of community-building gifts, and the avoidance of jealous rivalry." — Provided by publisher.

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To Laura



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Abbreviations

Modern Translations

CEB	Common English Bible
KJV	King James Version
NASB	New American Standard Bible
NET	New English Translation
NETS	<i>A New English Translation of the Septuagint</i> . Edited by Albert Pietersma and Benjamin G. Wright. New York: Oxford University Press, 2007.
NIV	New International Version
NRSV	New Revised Standard Version
RSV	Revised Standard Version

Classical and Hellenistic Literature

Aeschines

Fals. leg. *False Embassy*

Alciphron

Epist. *Epistulae*

Appian

Bell. civ. *Bella civilia*

Aristophanes

Thesm. *Thesmophoriazusae*

Aristotle

Eth. eud. *Eudemian Ethics*

Eth. nic. *Nichomachean Ethics*

Mag. mor. *Magna moralia*

Rhet. *Rhetoric*

Augustine

Exp. Gal. *Commentary on Galatians*

Cicero

<i>Acad.</i>	<i>Academicae quaestiones</i>
<i>Att.</i>	<i>Epistulae ad Atticum</i>
<i>Cael.</i>	<i>Pro Caelio</i>
<i>Fam.</i>	<i>Epistulae ad familiares</i>
<i>Fin.</i>	<i>De finibus</i>
<i>Flac.</i>	<i>Pro Flacco</i>
<i>Marcell.</i>	<i>Pro Marcello</i>
<i>Mur.</i>	<i>Pro Murena</i>
<i>Nat. d.</i>	<i>De natura deorum</i>
<i>Phil.</i>	<i>Orationes philippicae</i>
<i>Pis.</i>	<i>In Pisonem</i>
<i>Tusc.</i>	<i>Tusculanae disputationes</i>
<i>Verr.</i>	<i>In Verrem</i>

Demosthenes

<i>Epist.</i>	<i>Letters</i>
<i>Erot.</i>	<i>Eroticus</i>

Dio Chrysostom

<i>Or.</i>	<i>Oration</i>
------------	----------------

Epictetus

<i>Diatr.</i>	<i>Diatribai (Dissertationes)</i>
<i>Ench.</i>	<i>Enchiridion</i>

Hesiod

<i>Op.</i>	<i>Works and Days</i>
<i>Theog.</i>	<i>Theogony</i>

Irenaeus

<i>Haer.</i>	<i>Against Heresies</i>
--------------	-------------------------

Isocrates

<i>Ad Nic.</i>	<i>Ad Nicoclem (Or. 2)</i>
<i>Aeginet.</i>	<i>Aegineticus (Or. 19)</i>
<i>Antid.</i>	<i>Antidosis (Or. 15)</i>
<i>Big.</i>	<i>De bigis (Or. 16)</i>
<i>Bus.</i>	<i>Busiris (Or. 11)</i>
<i>Callim.</i>	<i>In Callimachum (Or. 18)</i>

<i>De pace</i>	<i>De pace</i> (Or. 8)
<i>Demon.</i>	<i>Ad Demonium</i> (Or. 1)
<i>Ep.</i>	<i>Epistulae</i>
<i>Evag.</i>	<i>Evagoras</i> (Or. 9)
<i>Hel. enc.</i>	<i>Helenae encomium</i> (Or. 10)
<i>Nic.</i>	<i>Nicocles</i> (Or. 3)
<i>Panath.</i>	<i>Panathenaicus</i> (Or. 12)
<i>Paneg.</i>	<i>Panegyricus</i> (Or. 4)
<i>Phil.</i>	<i>Philippus</i> (Or. 5)

John Chrysostom

<i>Comm. Gal.</i>	<i>Commentarius in Galatas</i>
<i>Hom. Col.</i>	<i>Homiliae in epistolam ad Colossenses</i>

Josephus

<i>Ag. Ap.</i>	<i>Against Apion</i>
<i>Ant.</i>	<i>Jewish Antiquities</i>
<i>J.W.</i>	<i>Jewish War</i>

Lysias

<i>Epit.</i>	<i>Funeral Oration</i>
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Musonius

<i>Frag.</i>	<i>Fragments</i>
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Ovid

<i>Ars</i>	<i>Art of Love</i>
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Philo

<i>Agric.</i>	<i>On the Agriculture</i>
<i>Conf.</i>	<i>On the Confusion of Tongues</i>
<i>Det.</i>	<i>That the Worse Attacks the Better</i>
<i>Ebr.</i>	<i>On Drunkenness</i>
<i>Leg.</i>	<i>Allegorical Interpretation</i>
<i>Legat.</i>	<i>On the Embassy to Gaius</i>
<i>Migr.</i>	<i>On the Migration of Abraham</i>
<i>Mos. 1, 2</i>	<i>On the Life of Moses 1, 2</i>
<i>Post.</i>	<i>On the Posterity of Cain</i>
<i>Praem.</i>	<i>On Rewards and Punishments</i>
<i>Sacr.</i>	<i>On the Sacrifices of Cain and Abel</i>

<i>Sobr.</i>	<i>On Sobriety</i>
<i>Spec. 1, 2, 3, 4</i>	<i>On the Special Laws 1, 2, 3, 4</i>
<i>Virt.</i>	<i>On the Virtues</i>

Philostratus

<i>Ep.</i>	<i>Epistulae</i>
<i>Vit. soph.</i>	<i>Vitae sophistarum</i>

Plato

<i>Phileb.</i>	<i>Philebus</i>
<i>Prot.</i>	<i>Protagoras</i>

Plutarch

<i>Adul. amic.</i>	<i>Quomodo adulator ab amico internoscatur</i>
<i>Aem.</i>	<i>Aemilius Paullus</i>
<i>Amat.</i>	<i>Amatorius</i>
<i>Cat. Min.</i>	<i>Cato the Younger</i>
<i>Comp. Lyc.</i>	<i>Comparatio Lycurgi et Numae</i>
<i>Num.</i>	
<i>Cons. ux.</i>	<i>Consolatio ad uxorem</i>
<i>Mor.</i>	<i>Moralia</i>
<i>Lyc.</i>	<i>Lycurgus</i>
<i>Num.</i>	<i>Numa</i>
<i>Pel.</i>	<i>Pelopidas</i>
<i>Per.</i>	<i>Pericles</i>
<i>Ti. C. Gracch.</i>	<i>Tiberius et Caius Gracchus</i>
<i>Virt. mor.</i>	<i>De virtute morali</i>
<i>Virt. prof.</i>	<i>Quomodo quis suos in virtute sentiat profectus</i>

Polybius

<i>Hist.</i>	<i>The Histories</i>
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Sophocles

<i>Oed. col.</i>	<i>Oedipus coloneus</i>
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Stobaeus

<i>Ecl.</i>	<i>Eclogae</i>
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Epigraphical Sources

<i>IG</i>	<i>Inscriptiones graecae</i>
<i>I. Ephesos</i>	<i>Die Inschriften von Ephesos</i>
<i>IK</i>	<i>Inschriften griechischer Städte aus Kleinasien</i>
<i>SEG</i>	<i>Supplementum epigraphicum graecum</i>

Journals, Series, and Lexical Aids

<i>AB</i>	Anchor Bible
<i>ABD</i>	<i>Anchor Bible Dictionary</i> . Edited by D.N. Freedman. 6 vols. New York: Doubleday, 1992.
<i>AnBib</i>	Analecta Biblica
<i>ANRW</i>	<i>Aufstieg und Niedergang der römischen Welt</i>
<i>BBR</i>	<i>Bulletin for Biblical Research</i>
<i>BDAG</i>	Danker, F.W., Bauer, W.F. Arndt, and F.W. Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3d ed. Chicago: Chicago University Press, 2000.
<i>BECNT</i>	Baker Exegetical Commentary on the New Testament
<i>BDB</i>	Brown, F., S.R. Driver, and C.A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i> . Oxford: Oxford University Press, 1907.
<i>BDF</i>	Blass, F., A. Debrunner, and R.W. Funk. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . Chicago: University of Chicago Press, 1961.
<i>Bib</i>	<i>Biblica</i>
<i>BT</i>	<i>The Bible Translator</i>
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>CRBR</i>	<i>Critical Review of Books in Religion</i>
<i>EKKNT</i>	Evangelisch-katholischer Kommentar zum Neuen Testament
<i>ExpTim</i>	<i>Expository Times</i>
<i>HTR</i>	<i>Harvard Theological Review</i>
<i>ICC</i>	International Critical Commentary
<i>IJL</i>	<i>International Journal of Lexicography</i>
<i>Int</i>	<i>Interpretation</i>
<i>IVP</i>	InterVarsity Press
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JJS</i>	<i>Journal of Jewish Studies</i>

<i>JQR</i>	<i>Jewish Quarterly Review</i>
JSJSup	Supplements to the Journal for the Study of Judaism
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament: Supplement Series
<i>JTI</i>	<i>Journal of Theological Interpretation</i>
KEK	Kritisch-exegetischer Kommentar über das Neue Testament
LN	<i>Greek-English Lexicon of the New Testament: Based on Semantic Domains</i> . Edited by Johannes P. Louw and Eugene A. Nida. New York: United Bible Societies, 1989.
<i>L-S</i>	Andrews, E.A., William Freund, Charlton Thomas Lewis, and Charles Short. <i>A Latin Dictionary Founded on Andrews' Edition of Freund's Latin Dictionary</i> . Oxford: Clarendon Press, 1980.
LSJ	Liddell, Henry George, and Robert Scott. <i>A Greek-English Lexicon</i> . Edited by Henry Stuart Jones and Roderick McKenzie. Oxford: Oxford University Press, 1996.
NAC	New American Commentary
NIBCNT	New International Biblical Commentary on the New Testament
NICNT	The New International Commentary on the New Testament
<i>NIDOTTE</i>	<i>New International Dictionary of Old Testament Theology and Exegesis</i> . Edited by W.A. VanGemeren. 5 vols. Grand Rapids: Zondervan, 1997.
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
<i>NTS</i>	<i>New Testament Studies</i>
<i>OLD</i>	<i>Oxford Latin Dictionary</i> . Edited by P.G.W. Glare. 2 vols. London: Oxford University Press, 1968.
<i>OTP</i>	<i>Old Testament Pseudepigrapha</i> . Edited by J.H. Charlesworth. 2 vols. Garden City, NY: Doubleday, 1983.
PG	Patrologia graeca. Edited by J.-P. Migne. 162 vols. Paris, 1857–1886.
PL	Patrologia latina. Edited by J.-P. Migne. 217 vols. Paris, 1844–1864.
PNTC	The Pillar New Testament Commentary
<i>RB</i>	<i>Revue biblique</i>
<i>RevExp</i>	<i>Review and Expositor</i>
SIS	Studies in Interactional Sociolinguistics
SNT	Studien zum Neuen Testament
SR	<i>Studies in Religion/Sciences Religieuses</i>

<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i> . Edited by G. Kittel and G. Friedrich. Translated by G.W. Bromiley. 10 vols.
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i> . Edited by G.J. Botterweck and H. Ringgren. 8 vols. Grand Rapids: Eerdmans, 1974–2006.
<i>THNTC</i>	Two Horizons New Testament Commentary
<i>TLG</i>	<i>Thesaurus linguae graecae: Canon of Greek Authors and Works</i> . Edited by L. Berkowitz and K.A. Squitier. 3d ed. Oxford: Oxford University Press, 1990.
<i>TLOT</i>	<i>Theological Lexicon of the Old Testament</i> . Edited by E. Jenni and C. Westermann. 3 vols. Peabody, MA: Hendrickson, 1997.
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>VT</i>	<i>Vetus Testamentum</i>
<i>VTSup</i>	Supplements to <i>Vetus Testamentum</i>
<i>WBC</i>	Word Biblical Commentary
<i>WTJ</i>	<i>Westminster Theological Journal</i>
<i>WUNT</i>	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>

Introduction

The question that drives this study is the following: if Paul's uses of the ζῆλος-word group (within an individual letter and within his letters as a whole) are considered together, what insights might be gained about Paul's rhetorical and theological strategies? This question is complex, consisting of many subquestions involving (among others) textual linguistics, various strands of rhetorical analyses and epistolary theories, Paul's use of the Scriptures, and the relationship between particular instances of Paul's rhetoric and his underlying convictions. Yet the attempt to answer this question in a comprehensive manner is warranted by the potential implications of taking seriously the blurred lines between what is often thought of as Jewish 'zeal' (ζῆλος) and Greek 'emulation' (ζῆλος). I argue that Paul, a self-proclaimed Jewish 'zealot' writing in an emulation-saturated Hellenistic environment, shapes the ζῆλος word group in the course of his letters to advance a series of theological and rhetorical purposes that may be grouped under the rubric of 'rightly-directed ζῆλος'; that is, the reversal of cultural expectations about the people and qualities that are worthy of emulation.¹

My interest in the project emerges out of a perceived deficiency in previous scholarly attempts to address Paul's language of ζῆλος. Modern scholarship, while focusing on the Jewish appropriation of the concept of 'zeal,' has comparatively ignored the usage of the terminology in its wider Greco-Roman context. As a result, we are left with a limited and incomplete picture of what it means to exhibit ζῆλος according to Paul's letters.

Specifically, three sets of interests have dominated the discussion. First, scholars have shown a great deal of interest in historical questions concerning the Zealots, the party of Jewish revolutionaries that played a key role in the revolt of 66–70 C.E. Although scholars exploring this topic are primarily interested in Jewish history and the environment of Palestine during and after the time of Jesus, they have not failed to give attention to the figure of Paul (especially his background as a Pharisee). Martin Hengel's dissertation *Die Zeloten: Untersuchungen zur jüdischen Freiheitsbewegung in der Zeit von Herodes I. bis 70* remains the standard resource, even as the topic continues to be explored in

1 'Paul' is here taken to mean the Paul as he is known to us in his letters; see further Chapter One for the interpretive posture taken in this book.

numerous articles and monographs.² These historical concerns are not a focus of the present study.

Second, a smaller number of studies have taken up the question of ‘provoking to jealousy’ (παράζηλώω) as it relates to questions pertaining to Paul’s ‘doctrine of Israel’ in Romans 9–11. The definitive study is Richard H. Bell’s 1994 monograph.³ Although the question of Paul’s approach to the Jewish people is not a primary focus in this book, Bell’s treatment of Paul’s language and theology related to ζήλος in Romans will figure prominently in Chapter Five.

Third, ‘Jewish zeal’ has been a topic of interest for scholars interested in Paul’s ‘call’ or ‘conversion’ (e.g., Seyoon Kim) and the ‘New Perspective on Paul’ (especially James D.G. Dunn).⁴ The most recent comprehensive treatment of the topic of Jewish zeal in Paul’s letters is Dane C. Ortlund’s 2012 monograph.⁵ Ortlund offers a comprehensive investigation of the language of zeal in the OT and Second Temple Jewish literature, but covers only Romans 10, Galatians 1, and Philippians 3 and is primarily interested in arguing (against Dunn) that Paul is concerned with zeal in its ‘vertical’ sense (directed toward Torah/God) more than its ‘horizontal’ sense (maintaining Israel’s distinction from the nations). Thus although Ortlund’s thesis itself is not of immediate interest for the present study, Ortlund’s work will be a frequent conversation partner, particularly in Chapters One and Five.

2 See especially the work of William R. Farmer (*Maccabees, Zealots, and Josephus: An Inquiry into Jewish Nationalism in the Greco-Roman Period* [New York: Columbia University Press, 1956]), Richard A. Horsley (“The Zealots: Their Origin, Relationships and Importance in the Jewish Revolt,” *NovT* 28, no. 2 [1986]: 159–92), and the recent monographs by Christophe Batsch (*La guerre et les rites de guerre dans le judaïsme du deuxième Temple* [Leiden and Boston: Brill, 2005]) and Christophe Mézange (*Les sicaires et les zélotes au tournant de notre ère: La révolte juive au tournant de notre ère* [Paris: Geuthner, 2003]). A third edition of Hengel’s work was released in 2011 (*Die Zeloten: Untersuchungen zur jüdischen Freiheitsbewegung in der Zeit von Herodes I. bis 70 n. Chr.* 3d rev. and enl. ed. [ed. Roland Deines, and Claus-Jürgen Thornton; WUNT 283; Tübingen: Mohr Siebeck, 2011]). Extending from this historical interest in the Zealots are a number of studies that consider the question of religious violence. See especially the work of John J. Collins (“The Zeal of Phinehas: The Bible and the Legitimation of Violence,” *JBL* 122, no. 1 [2003]: 3–21) and Torrey Seland (*Establishment Violence in Philo and Luke: A Study of Nonconformity to the Torah and the Jewish Vigilante Reactions* [Leiden: Brill, 1995]).

3 *Provoked to Jealousy: The Origin and Purpose of the Jealousy Motif in Romans 9–11* (Tübingen: J.C.B. Mohr, 1994).

4 Seyoon Kim, *The Origin of Paul’s Gospel* (Grand Rapids: Eerdmans, 1982); James D.G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 346–55; *Beginning From Jerusalem* (Grand Rapids: Eerdmans, 2009), 339–46.

5 *Zeal Without Knowledge: The Concept of Zeal in Romans 10, Galatians 1, and Philippians 3* (London: T&T Clark, 2012).

In view of this state of scholarship, it is my contention that a void exists on two interrelated fronts. First, despite some careful etymological and lexical research found in the work of Hengel, Bell, and others, there are no existing studies on the so-called ‘Greek’ uses of the language of ζῆλος (‘emulation,’ etc.) in Paul’s letters. Scholars studying Paul’s use of classical rhetoric have given some attention to this topic,⁶ and various studies have considered ‘imitation’ in Paul,⁷ but none treat Paul’s language of ζῆλος in a comprehensive manner. Second, there has been little attempt to consider linguistic assumptions as they relate to the occurrences of ζῆλος in Paul’s letters. Scholars have been content to divide Paul’s language of ζῆλος into simplistic categories such as ‘Jewish zeal’ (Rom 10:2; Gal 1:14; Phil 3:6), ‘jealousy’ (Gal 5:20; 1 Cor 3:3; 2 Cor 12:20; Rom 13:13), and ‘eager pursuit/emulation’ (e.g., 1 Cor 12:31; Gal 4:17–18). In light of these deficiencies, this monograph is an extended exercise in *linguistic methodology* (within the framework of relevance theory and a monosemic bias),⁸ and focuses most of its attention on the passages that have traditionally been dubbed ‘Greek’ rather than ‘Jewish.’

Given the web of larger motifs connected to this study (*mimēsis*, cruciform identity, Paul’s relationship with Judaism, etc.), this project naturally seeks to move beyond the interests of a ‘word study.’ Yet the words Paul uses to express concepts like ‘zeal,’ ‘jealousy,’ and ‘emulation’ will be a critical factor in the book. There are 24 occurrences of the ζηλ- word group in the undisputed Pauline corpus.⁹ The occurrence of ζηλωτής in Titus 2:14 (ζηλωτὴν καλῶν ἔργων) is the only occurrence among the letters of disputed authorship. In addition, certain other words that fall within the semantic domains of zeal, jealousy, and emulation (e.g., σπουδή [e.g., Rom 12:11; 2 Cor 8:8], φθόνος [e.g., Phil 1:15], and

6 E.g., Hans Dieter Betz, *Galatians: A Commentary on Paul’s Letter to the Churches in Galatia* (Philadelphia: Fortress Press, 1979); Bruce W. Winter, *Philo and Paul Among the Sophists: Alexandrian and Corinthian Responses to a Julio-Claudian Movement* (2d ed.; Grand Rapids: Eerdmans, 2002); see further Chapters Three and Four.

7 E.g., Elizabeth A. Castelli, *Imitating Paul: A Discourse of Power* (Louisville: Westminster John Knox, 1991); Willis P. de Boer, *The Imitation of Paul: An Exegetical Study* (Kampen, Netherlands: J.H. Kok, 1962); see further Chapter Four.

8 The monograph also utilizes certain elements of standard historical-critical methodology. If with Joel B. Green we envision historical criticism as an interpretive project involving (1) reconstruction of past events, (2) excavation of traditional material, and (3) study of the historical situation within which the biblical materials were generated, my project falls largely into category three (“Rethinking ‘History’ for Theological Interpretation,” *JTI* 5.2 [2011]: 159–74).

9 ζῆλος occurs in Rom 10:2; 13:13; 1 Cor 3:3; 2 Cor 7:7, 11; 9:2; 11:2; 12:20; Gal 5:20; and Phil 3:6; ζηλώω occurs in 1 Cor 12:31; 13:4; 14:1; 14:39; 2 Cor 11:2; Gal 4:17 [2x], 18; ζηλωτής occurs in 1 Cor 14:12 and Gal 1:14; παραζηλώ occurs in Rom 10:19; 11:11, 14; 1 Cor 10:22.

[συμ]μιμητής [e.g., 2 Cor 11:1; Phil 3:17]) are at times relevant to the discussion. The relative paucity of occurrences will allow the monograph to be comprehensive in scope yet focused enough to allow for close exploration of four key passages: Gal 4:12–20; 1 Cor 12:31–14:39; 2 Cor 11:1–4; and Romans 9–11.

In support of the thesis that Paul utilizes the richness of the conceptual range indicated by the ζηλ- word group for various theological and rhetorical purposes, the book divides into five chapters. Chapter One sets out the linguistic framework that undergirds the study. Building on recent developments in relevance theory, I conclude that a monosemic approach to the ζηλ- word group best facilitates sound interpretation. Chapter Two examines the use of the ζηλ- word group in several non-Pauline texts to demonstrate rhetorical and linguistic analogues to Paul's own rhetorical strategies.

If the first two chapters show that the *potential* exists for Paul to develop such strategies, the remaining chapters take up the question of whether Paul actually does so and what conclusions may then be drawn about Paul's rhetorical aims and 'theologizing'¹⁰ in specific passages. Chapter Three is the exegetical heart of the monograph and examines Paul's redefinition of 'the good' as object of ζῆλος in Gal 4:12–20. Chapter Four considers Paul's shaping of the ζηλ- word group in 1–2 Corinthians, including the 'framing' of Paul's discourse on love (1 Corinthians 13) by the language of ζῆλος and Paul's call for the Corinthians to imitate godly zeal by exhibiting cruciform weakness in 2 Cor 11:1–4. Chapter Five considers the connection between Paul's experience and the ζῆλος of Israel in Romans 9–11.

The conclusion shows that these chapters, taken together, contribute to at least four topics currently under discussion in Pauline scholarship. A comprehensive understanding of Paul's use of the language of zeal informs (1) studies of Paul's 'former life' (characterized by ζῆλος in Gal 1:14; Phil 3:6; cf. Rom 10:2); (2) scholarly discussions about the theme of 'power in weakness' in Paul's letters (2 Cor 12:10; cf. 1:8; 4:7–10; 13:3–4; Phil 3:10; 4:13; 2 Tim 1:8); (3) the wider discussion about *imitation* in Paul's letters (e.g., 1 Cor 4:16; 11:1; Phil 3:17; 1 Thess 1:6; 2:14; 2 Thess 3:7–9); and (4) the topic of Christian *identity and practice* as set forth by Paul and taken up by later generations of believers. The book finishes by showing the appropriateness of the phrase ζηλωτὴν καλῶν ἔργων in Titus 2:14 as an apt summary of Pauline ζῆλος.

10 Cf. Paul W. Meyer, "Pauline Theology: A Proposal for a Pause in Its Pursuit," in *Pauline Theology*, vol. 4: *Looking Back, Pressing On* (ed. E. Elizabeth Johnson and David M. Hay; Atlanta: Scholars Press, 1997), 140–60. Meyer utilizes the term *theologizing* to allow for the possibility that Paul's 'underlying theology' is sometimes worked out in the course of writing.

Zḥλoς as a Univocal Lexical Input in Pauline Usage: Gricean Monosemy within a Relevance-Theoretic Framework

The increased attention given to distinct word senses that has accompanied analysis according to semantic domains (‘concept’ rather than ‘word’ studies) is a welcome development in NT scholarship.¹ Whatever quibbles scholars have about the Louw-Nida lexicon (LN) as the basis for such study,² it is widely agreed, for instance, that a study of ‘redemption’ in Luke-Acts that focuses only on the λύτρον/λυτρόω word group would be shortsighted, since Luke employs some 26 words that are sometimes used to convey the concept ‘release’ or ‘rescue.’³

- 1 The scholars who have most influenced this shift are James Barr (*The Semantics of Biblical Language* [Oxford: Oxford University Press, 1961]) and Johannes P. Louw and Eugene A. Nida (*Greek-English Lexicon of the New Testament: Based on Semantic Domains* [New York: United Bible Societies, 1989]; *Lexical Semantics of the Greek New Testament* [Atlanta: SBL, 1992]). See also the summary by Stanley E. Porter and Matthew Brook O'Donnell: “Rather than simply studying an individual word in all of its occurrences, or a single word in relation to its semantic field—as necessary as these preliminary stages are—analysing entire semantic domains as they are lexicalized across a corpus, or even corpora, seems to be the way forward in lexical study” (“Semantics and Patterns of Argumentation in the Book of Romans: Definitions, Proposals, Data and Experiments,” in *Diglossia and Other Topics in New Testament Linguistics* [ed. Stanley E. Porter; Sheffield: Sheffield Academic Press, 2000], 160).
- 2 For a balanced appraisal of LN, see Stanley E. Porter, *Studies in the Greek New Testament: Theory and Practice* (SBG 6; New York: Peter Lang, 1996), 69–73. Gene L. Green proposes that LN “undergo revision . . . and thus become a more useful tool for NT study” by incorporating the electronic features of the United Bible Society's new *Semantic Dictionary of Biblical Hebrew* edited by Reinier de Blois and Enio Mueller (sbdh.org), as well as other changes that reflect recent developments in linguistics (“Lexical Pragmatics and the Lexicon,” *BBR* 22, no. 3 [2012]: 329).
- 3 ‘Release’ is conveyed by such terms as ἀφεσις, θεραπεία, ἰάομαι, and καθαρίζω, and ‘rescue’ is conveyed by such terms as διαφυλάσσω, ἐξαιρέω, ῥύομαι, and σῶζω. By my analysis, there are 26 words in 152 occurrences spanning 42 of the 52 chapters (ranging from Luke 1:47 to Acts 28:28) in a number of different literary contexts (e.g., OT quotations, healing stories, sayings of Jesus, Peter, and Paul). This kind of *concept* analysis draws attention to the centrality of ‘release’ and ‘rescue’ within the narrative in a way that studying the *words* λύτρον and λυτρόω never could. LN provides an excellent starting point for this kind of study, though it is

Yet most would grant that in certain instances, organizing data by lexeme can be useful, such as when a more ‘general’ usage informs a more particular ‘religious’ usage (as seems to be the case with πίστις in the Synoptics or σωμα in 1 Corinthians). However, in the effort to avoid the fallacies popularized by James Barr (particularly the misuse of etymology and the practice of ‘illegitimate totality transfer’),⁴ interpreters may find it difficult to defend the validity of a given word study. Aside from overt wordplay (e.g., ἀνωθεν as ‘again’ or ‘from above’ in John 3:3 or the various senses of the κρίν- word group [‘discern’/‘be judged’] in 1 Cor 11:27–34),⁵ on what basis does one argue that the various uses of a word (often translated differently) should be viewed together? If a word is widely regarded to have multiple senses (polysemy), is it ever legitimate or even useful to consider the various lexical entries together? Barr is certainly correct that interpreters erroneously assume that words are used according to their etymology, but I argue that there is a converse danger: uncritical application of semantic domains can lead to artificial partitioning of a word into multiple senses.

For instance, one might study the concept of ‘zeal’ in Paul’s letters (LN ζηλόω^a and related words such as σπουδή and προθυμία) without considering the occurrences of ζήλος classified as ‘jealousy’ or ‘envy’ (LN ζήλος^b and related words such as φθόνος). Or, narrowing things even further, one might study only the occurrences of ζήλος that are deemed ‘positive’ and ‘Jewish.’ While it is certainly possible that within the same text a writer may use a single lexical form to convey different meanings, it is also possible that *the repeated use of the word is part of a significant rhetorical strategy*.

By way of illustration, Paul may use ζηλόω with the sense ‘be zealous for’ in 1 Cor 12:31 and 14:1 but with the sense ‘is jealous/envious’ in 13:4. In this case

important that scholars make various modifications and adjustments and avoid mechanical assumptions about the accuracy of the categorizations in LN. For instance, Louw and Nida classify σωτήριον^{a, b}; σῶζω^b; and σωτηρία^{b, c} as a separate category, ‘Save in a Religious Sense’ (21.25–21.32), which I would prefer to regard as a figurative subdivision of a ‘rescue’ category. Louw and Nida also classify θεραπεία^a; θεραπεύω^a; ἰαομαι^a; ἰασις; καθαρίζω^c; ὁλοκληρία; and ὑγιαίνω^a in a ‘Health, Vigor, Strength’ domain (23.129–23.141), but I would include in a ‘release’ category the instances of these words that are used in the sense of ‘release’ or ‘healing’ from literal or figurative oppression.

4 *Semantics*, 107, 218.

5 Here Paul employs κρίμα (‘judgment’; 11:29, 34), διακρίνω (‘discern’; 11:29, 31), κρίνω (‘judge’; 11:31–32), and κατακρίνω (‘be under a sentence’; 11:32). To speak of ‘overt’ wordplay is obviously a subjective assessment, and it might be argued that the monosemous account of word meaning proposed for the ζηλ- word group might alternatively be viewed as a kind of word-play between various senses; see further below.

(as will become clearer below), Paul uses the term strategically to reshape the jealous rivalry within the community (cf. ζήλος in 3:3) toward the zealous pursuit of greater things (ζηλωτής in 14:12; ζηλώω in 14:39).⁶ Possibilities like this latter example are sometimes overlooked because of thematic considerations (e.g., a study of ‘zeal’ in Paul as it relates to Jewish ‘boundary markers’).⁷ But they are also sometimes prematurely dismissed on the basis of an uncritical appeal to semantic domains or separate lexical senses (e.g., *TDNT*: “there is no clear instance of [ζήλος used in the NT with] the sense of ‘striving after a moral ideal’”).⁸ At the outset of this book, then, it is crucial to determine whether

6 For an example using an adverb (though still arguably an open class word), we might consider Paul’s use of μάλλον in Philippians. LN place μάλλον in two domains (μάλλον^a [78.28] ‘more’ and μάλλον^b [89.126] ‘rather, on the contrary’), and BDAG adds a third category (‘for a better reason’; BDAG, 614). Following this assumption of polysemy, it seems clear that Paul uses μάλλον^b (‘rather, on the contrary’) in Phil 1:12 (τὰ κατ’ ἐμέ μάλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν; “what has come to me was *rather* for the progress of the gospel”), but μάλλον^a (‘more’) in 1:9, 23; 2:12; and 3:4. Yet if μάλλον is considered as an instance of monosemy, Paul’s readers are constructing meaning from various mental items associated with μάλλον, and will likely create a meaning associated with ‘more’ even in 1:12, especially given the emphatic ἔτι μάλλον καὶ μάλλον just three verses prior in 1:9 (“And I pray this: that your love may abound still *more and more* with knowledge and all insight”). For an argument for a monosemous account of some function words (here English and Norwegian), see Thorstein Fretheim, “In Defense of Monosemy,” in *Pragmatics and the Flexibility of Word Meaning* (ed. Németh T., Enikő and Károly Bibok; Amsterdam: Elsevier Science, 2001), 79–115.

7 For a rationale for this kind of narrowing, see Dane C. Ortlund, *Zeal Without Knowledge: The Concept of Zeal in Romans 10, Galatians 1, and Philippians 3* (London: T&T Clark, 2012), 62–3 n. 5; 115–16. Ortlund’s thesis is that James D.G. Dunn has mischaracterized ‘zeal’ as primarily horizontal (separating Jews from other peoples) when its primary direction is vertical (directed toward God and God’s Law). The problem here, as I see it, is that Ortlund’s examination of ‘the concept of zeal’ is too narrow in its scope because it assumes that the meaning of ‘Jewish ζήλος’ in Rom 10:2; Gal 1:14; and Phil 3:6 is unaffected by other occurrences of ζήλος in Paul’s writing (Rom 13:13; Gal 4:17–18; 5:20; etc.).

8 Albrecht Stumpff, “ζήλος, ζηλώω, κτλ,” *TDNT* 2:881. This statement assumes neat divisions between word senses that can be easily classified. The existence of such divisions is challenged in this chapter, but even if we granted multiple meanings, the sense ‘striving after a moral ideal’ does in fact seem to be present in the NT; see further below on Gal 4:17–18. The first paragraph of the *TDNT* entry on ζήλος exposes both the weakness and the potential of this classic work. Stumpff writes of ζήλος, “The original scope of the term in this sense cannot be fixed with certainty. Its general character fits it for varied use, and its immediate sense must be determined either by a directly related gen. or from the context” and of ζηλώω, “The NT usage is in keeping with the assumption that the word is originally *vox media*, signifying a human emotion which leads to action. In the NT, too, ζηλοῦν is determined either by an obj. or by the context when used abstr.” (Stumpff, *TDNT* 2:877, 886). The pursuit of the ‘original

linguistic theory can provide justification for viewing together all occurrences of a word family within a text.

Toward this end, in this chapter I ask how recent developments in pragmatic theory might inform NT word studies and offer a corrective to premature or artificial sense restrictions.⁹ I argue that a pragmatic approach based on Paul Grice's maxim that "senses are not to be multiplied beyond necessity"¹⁰ offers a solution that is more promising than approaches to word studies based solely on semantic considerations. In other words, to correct the problems brought about by the proliferation of senses and to encourage thorough exegesis of the discourse in which a word is found,¹¹ NT scholars should exhaust the possibility of *monosemy* for a given word (or word group) before resorting to lexical

scope' is reminiscent of Barr's well-known critique of this work ("the past of a word is no infallible guide to its present meaning"; *Semantics*, 107), but Stumpff's article rightly gives most attention to the contextual and/or syntactical considerations that determine the contribution of this word to the meaning of a given text.

- 9 Michael W. Palmer's plea for procedural clarity some twenty years ago still rings true: "As interest in the application of linguistics to biblical languages increases, it will become more and more important to present clearly the assumptions guiding research in this area. If our results are to be accepted as viable, the methods we use must be made explicit, since the correctness of the results of linguistic and grammatical analysis depends on the validity of the modes of argumentation and the analytical procedures by means of which they are reached" ("How Do We Know a Phrase is a Phrase? A Plea for Procedural Clarity in the Application of Linguistics to Biblical Greek," in *Biblical Greek Language and Linguistics: Open Questions in Current Research* [ed. Stanley E. Porter and D.A. Carson; Sheffield: Sheffield Academic Press, 1993], 152).
- 10 *Studies in the Way of Words* (Cambridge: Harvard University Press, 1991), 47. Grice calls this 'Modified Occam's Razor' (MOR). Grice's seminal contribution is found in his 1967 William James lectures at Harvard University, later revised and published as *Studies in the Way of Words*. For a summary of the contributions of Grice, see Stephen Neale, "Paul Grice and the Philosophy of Language," *Linguistics and Philosophy* 15, no. 5 (1992): 509–59.
- 11 As Porter and O'Donnell have pointed out, more attention needs to be given to the relationship between patterns of argumentation (broadly defined, not necessarily classical rhetoric) and linguistics ("Semantics and Patterns," 171). With an eye to the methods of discourse analysis and sociolinguistics, Porter and O'Donnell draw on the work of Michael Halliday for their semantic analysis of Romans. My interest in monosemy draws from more pragmatic approaches, but is in harmony with Porter and O'Donnell's approach in its goal of encouraging the consideration of the entire discourse; see further Joel B. Green: "discourse analysis bring to the fore for investigation the social and linguistic webs within which speech occurs and derives its significance" ("Discourse Analysis and New Testament Interpretation," in *Hearing the New Testament: Strategies for Interpretation* [2d ed.; Grand Rapids: Eerdmans, 2010], 226; cf. 222, 227).

polysemy. The implications of this monosemic understanding of the ζηλ- word group will then be applied in the remainder of the book.

To use the example provided above, syntactical and literary considerations suggest that the translation “love is not *jealous*” is appropriate in 1 Cor 13:4 (ἡ ἀγάπη οὐ ζηλοῖ) and that the translation “be *zealous*” is appropriate in 12:31 and 14:1. The question that will be pursued in this chapter, however, is whether this is because ζηλόω has distinct lexical senses that can be identified by the immediate syntactical context (disambiguation based on the assumption of polysemy), or whether Paul’s ‘reader’ (as defined below) constructs these meanings in the moment using a single ‘grab-bag’ of mental items (memories, mental images, pieces of encyclopedic and/or anecdotal information, etc.) associated with ζηλόω (ad hoc enrichment of a univocal lexical meaning).¹² The latter, I will argue, takes more seriously the mental processes involved in the communicative event and helps explain the strategic repetition of words (‘staging’)¹³ and subsequent identity-making that Paul pursues in several of his letters.¹⁴ I will first address the state of NT word studies and the need for further methodological refinement; second, I will distinguish my definition of monosemy from the notion of ‘general meaning’ and situate my proposal within the framework of relevance theory; and finally I will show how a monosemic understanding of the ζηλ- word group will prove fruitful as we move toward the study of key passages in Paul’s letters in the remainder of the book.

12 Syntactical disambiguation need not always imply polysemous senses, since it can be used to determine the ‘sense modulation’ of a lexical unit. David A. Cruse suggests that modulation of a single sense occurs in the form of ‘promotion/demotion’ (*pour the butter* suggests liquidity) as well as ‘highlighting/backgrounding’ (*the car needs washing* suggests the car surface) of semantic traits (*Lexical Semantics* [Cambridge: Cambridge University Press, 1986], 52–53).

13 Narrative critics use ‘staging’ to refer to the prominence given to a discourse element. A prime example of ‘staging’ is the repetition of words, especially when previous definitions and meanings are nuanced or reshaped in new contexts.

14 As Jeffrey T. Reed puts it in his examination of sociolinguistics in the study of Paul, “the study of language change [in social situations] . . . may help illuminate Paul’s attempt to change language (symbol) so as to create and change the identity and behaviour of his readers” (“Language of Change and the Changing of Language: A Sociolinguistic Approach to Pauline Discourse,” in *Diglossia and Other Topics in New Testament Linguistics* (ed. Stanley E. Porter; Sheffield: Sheffield Academic Press, 2000), 122; cf. 151–52).

Semantics and NT Word Studies: Michael Winger and Νόμος

Michael Winger is a helpful dialogue partner because his 1992 monograph on νόμος in Paul's letters is a NT word study that devotes significant attention to linguistic methodology.¹⁵ Winger employs the distinction between 'meaning' and 'reference' popularized for biblical study by Eugene A. Nida.¹⁶ This approach is common in the field of lexical semantics, and represents a response to inadequate assumptions about words (signs) and meaning. Specifically, since 'meaning' is not a relation between words and *things* but rather between words and *concepts*, semanticists must develop methodologies capable of handling the complexities that arise when seemingly stable meanings are applied to different entities.

On the basis of syntax, Winger groups the patterns of νόμος into seven categories of what he calls 'meaning'.¹⁷ Then, he identifies what specific occurrences of each of these seven meanings 'refer' to. He argues that Paul mostly uses νόμος to refer to the Jewish law (which Winger importantly argues is 'what Jews do'), but that Paul also uses the word to refer to a more general 'law' or a specifically non-Jewish 'law' (what another group 'does').¹⁸ Winger concludes that "the secular meaning of νόμος carries over to Paul's religious discourse with the term, and helps to explain much that he says with it."¹⁹ Despite the apparent over-simplicity of such a claim, Winger is cognizant that Paul and his readers would likely not recognize the distinction between 'religious' and 'secular,' and ultimately his thesis moves in a helpful direction.

As Thomas R. Schreiner has observed, however, one of the difficulties with Winger's approach is that is "is not sophisticated enough linguistically, for he

15 *By What Law?: The Meaning of Νόμος in the Letters of Paul* (Atlanta: Scholars, 1992).

16 Winger traces much of his method to Nida's earlier work, *Exploring Semantic Structures* (International Library of Linguistics 11; Munich: Fink, 1975). The definitions of 'meaning' and 'reference' (as well as 'sense' and 'denotation') vary widely, but Winger derives his definition of 'meaning' from Nida (*Exploring*, 15) and Louw (*Semantics of New Testament Greek* [Atlanta: Scholars, 1982], 54–55) and his definition of 'reference' from John Lyons (*Semantics* [2 vols.; Cambridge: Cambridge University Press, 1977], 1:177). See also Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation* (Downers Grove, IL: IVP, 1989), 77–89.

17 The law (1) is verbal (speaks and is perceived); (2) is a standard of judgment; (3) is a guide to conduct; (4) is a command; (5) defines a particular people; (6) has a source; and (7) is something under which people put themselves; *By What Law?*, 47–48.

18 *By What Law?*, 86, 109.

19 *By What Law?*, vii.

moves too quickly from syntagmatic patterns to the delineation of categories.”²⁰ In other words, by concentrating on lexical meaning (semantics), Winger tends to classify occurrences into lexical categories based on the immediate syntax, and thereby minimizes the need for rigorous exegesis of the entire context.²¹ This is not to say that Winger fails to engage the wider context (he does), but that his exegesis comes *after* the semantic content is determined on syntactical grounds.

Specifically, Schreiner is concerned that the importance of the divine origin of the law is missed because of Winger’s sharply delineated categories.²² My own complaint is that Winger’s method tends to minimize the rhetorical effectiveness of Paul’s repeated and sometimes vague usage of the term νόμος. For instance, Winger insists that the occurrence in Rom 7:21 (εὕρισκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται; “So I find a law: when I wish to do the good, evil is present with me”) is “in a class by itself.”²³ Since he needs to find a label for this usage (a “definite singular reference [Not Jewish νόμος]”), Winger constructs an elaborate defense of the view that Paul has *four* νόμοι in view in 7:22–23.²⁴

It is not clear, however, that Paul’s argument depends on such careful categorization. After a brief detour from his sustained treatment of the law (the much-debated internal monologue in 7:15–20), Paul *reintroduces* his discussion of νόμος with this occurrence in 7:21. It is difficult to imagine that Paul or his readers need (or would be able) to identify the various νόμοι with the degree of precision required by Winger’s fourfold scheme (e.g., to definitively identify the occurrence in v. 21 as the “other law” [ἕτερον νόμον] of v. 23) in order to appreciate what Paul is communicating. Even Winger concedes that “the impression that there are so many νόμοι that they can scarcely be kept

20 Thomas R. Schreiner, review of Michael Winger, *By What Law?: The Meaning of Νόμος in the Letters of Paul*, *JBL* 112, no. 4 (1993): 725.

21 Winger specifically defines the ‘context’ to which a word’s ‘meaning’ contributes in a narrow sense: “the strictly linguistic surroundings of an element [a word or phonic unit] within an utterance” (Oswald Ducrot and Tzvetan Todorov, *Encyclopedic Dictionary of the Sciences of Language* [Baltimore: Johns Hopkins University Press, 1979], 333); cf. Winger, *By What Law?*, 8 n. 3.

22 E.g., “If νόμος is divine, that character is—linguistically—secondary: not part of the term’s meaning, but a consequence of its use to refer to Jewish νόμος” (*By What Law?*, 111–12; cf. Schreiner, review of *By What Law?*, 725–26).

23 *By What Law?*, 81.

24 *By What Law?*, 184–9. The idea here is that each νόμος has a “realm in which it applies,” such as Roman and Jewish νόμοι. In Rom 7:22–23, Winger argues, the four νόμοι are those of God, the mind, sin, and the “other law” (ἕτερος νόμος; v. 23).

straight... accentuates the relativization of νόμος begun in v. 21.”²⁵ Yet his method, because it prioritizes the categorization of senses, compels him to argue that they can and need to be kept straight. Such theorizing is interesting, but one wonders if something of the rhetorical punch gets lost, and, more germane to the interests of this chapter, whether it adequately coheres with the cognitive processes involved in communication.²⁶

Even if Winger’s method was revised to shift the focus from syntax to the larger discourse, recent trends in linguistic theory prompt us to consider alternatives to the meaning/reference (or sense/denotation/reference) approach to lexical semantics. Schreiner offers no hint about what a more ‘sophisticated’ linguistic approach might look like, but even Winger himself acknowledges the possibility of an alternative. He states, “We could... say the use of νόμος as an equivalent for ‘Mosaic code’ in a Jewish speech situation is pragmatic.” Unfortunately, he concludes, “For my purposes... the distinction between semantics and pragmatics has not seemed helpful, and I will not employ it here.”²⁷

In the two decades since Winger completed his study, however, an increasing number of NT scholars *have* turned their attention to the importance of pragmatics.²⁸ Recent developments in pragmatic theory do not simply reflect a methodological predisposition to use pragmatics to describe anything that

25 *By What Law?*, 186. Winger shrugs off scholars who think that Paul is speaking somewhat imprecisely: “I think they miss the point” (*By What Law?*, 186 n. 139).

26 It will become clear below that I am not suggesting that we resist over-classification out of convenience or ambivalence. Geoffrey Nunberg is critical of the view that “linguistic description is better served if we do not attempt always to cut the cake so nicely, but content ourselves to record the relevant observations about language use without worrying too much about how to classify them” (“The Non-Uniqueness of Semantic Solutions: Polysemy,” *Linguistics and Philosophy* 3, no. 2 [1979]: 143). This is a valid warning insofar as it resists laissez-faireism for its own sake, but it should be noted that Nunberg’s real interest lies in exposing the assumption that classifications based on semantic content (rather than use) are even possible.

27 *By What Law?*, 10 n. 11. Winger seems to trivialize lexical pragmatics with the rather weak example from Steven C. Levinson that ‘rabbit’ and ‘bunny’ are semantically equivalent, but differ pragmatically in that ‘bunny’ is used appropriately either by or to children (cf. *Pragmatics* [Cambridge: Cambridge University Press, 1983], 8–9). See further below on lexical pragmatics.

28 Gene L. Green has drawn attention to the ripeness of pragmatics for biblical study: “While lexical semantics has oriented most of our lexical and exegetical work up to this point, it has not been capable of describing the dynamics of concept formation. Our handbooks on interpretation show awareness of the ‘something more’ that is going on when we work to interpret lexemes, and perhaps it is time to revise our understanding of lexicography

is difficult to explain by semantics.²⁹ Rather, they are founded in tandem with trends in the cognitive and sociolinguistic sciences that are increasingly proving their value for NT exegesis. Before addressing these benefits and the particular pragmatic framework within which my proposal for monosemy is situated (relevance theory), further attention must be given to the distinction between semantics and pragmatics.³⁰

Semantics and Pragmatics

Charles Morris first proposed a semiotic trichotomy in 1938. Besides syntax (the study of “the formal relation of signs to one another”), Morris defined *semantics* as the study of “the relations of signs to objects to which the signs are applicable,” and *pragmatics* as the study of “the relation of signs to interpreters.”³¹ More commonly (especially among continental linguists), the distinction is said to be between what a word means (semantics) and the use speakers make of a word (pragmatics). This definition is close to the proposal Winger cites from Steven C. Levinson: pragmatics is “a theory of language understanding that takes context (i.e., speech situation) into account, in order to complement the contribution that semantics (which is context-independent) makes to meaning.”³² On this understanding, it is not difficult to see why Winger sees no need to distinguish ‘use’ in a pragmatic sense from ‘use’ within a semantic framework.

For an increasing number of linguists, then, this meaning/use explanation of semantics and pragmatics has proven imprecise.³³ As Jeffrey C. King and Jason Stanley point out, words such as *I* and *today* have a univocal conventional

and exegetical methodology in light of these findings from various quarters” (“Lexical Pragmatics,” 332–33).

29 See further Nunberg, “Non-Uniqueness,” 143.

30 For the purposes of this monograph, the well-known history of modern linguistic theory will be assumed (see especially Ferdinand de Saussure, *Course in General Linguistics* [London: Owen, 1960]). Much more could be said about earlier understandings of semiotics, especially the classic perspective that speakers encode and receivers decode a message (cf. Claude E. Shannon and Warren Weaver, *The Mathematical Theory of Communication* [Urbana and Chicago: University of Illinois Press, 1963]).

31 Charles Morris, *Foundations of a Theory of Signs* (Chicago: University of Chicago Press, 1938), 6.

32 *Pragmatics*, 32; cf. Winger, *By What Law?*, 10 n. 11.

33 Grice’s maxims (which push against the ‘pragmatics as use’ perspective) have had the most influence on Anglo-American pragmatic theorists.

meaning yet denote varying things on different occasions of use.³⁴ Therefore the definitions offered above struggle to account for the apparent effects that use/speech situation have on the semantics of a word. In an effort at finding more precision, King and Stanley outline three strategies for making a distinction between pragmatics and semantics, and ultimately endorse the view that “the pragmatic content is what the speaker communicates over and above the semantic content of the sentence he uttered.”³⁵

This sounds similar to the definitions cited above, but King and Stanley argue that the extra-linguistic context *shapes* the semantic content of certain expressions. They distinguish ‘weak pragmatic effects’ (which determine interpretation of a lexical item in accordance with its conventional meaning and thus affect semantic content) from ‘strong pragmatic effects’ (which determine interpretation but not at the level of semantic content).³⁶ The acknowledgment of the pragmatic shaping of semantic content is one factor that distinguishes pragmatic approaches from semantic approaches such as Winger’s. Winger sees multiple stable semantic senses of νόμος where pragmatics sees the semantic value of νόμος (whether a single sense or multiple) shaped by the extra-linguistic context.³⁷

Keeping in mind that the boundaries are notoriously amorphous, another important distinction to make between pragmatics and semantics involves the sphere in which ‘disambiguation’ (making a choice between various senses) takes place. Linguists sometimes characterize disambiguation as a way pragmatic context determines what is communicated. But this represents a misunderstanding of the claims made about pragmatic effects. As King and Stanley point out, pragmatic effects (whether weak or strong) are not involved in the

34 “Semantics, Pragmatics, and the Role of Semantic Content,” in *Semantics vs. Pragmatics* (Edited by Zoltán Gendler Szabó; Oxford: Clarendon, 2005), 113. King and Stanley follow Richard Heck and dub the conventional meaning of a given lexical item, whether stable (‘two’) or variable (‘here’), a ‘standing meaning’; cf. Heck, “Do Demonstratives have Senses?” *Philosophers’ Imprint* 22 (2001): 1–33; King and Stanley, “Semantic Content,” 114.

35 King and Stanley, “Semantic Content,” 117. The alternative proposals are (1) that no semantic value of an expression varies from context to context, and (2) a hybrid proposal in which some weak pragmatic effects affect semantic content and others do not.

36 King and Stanley, “Semantic Content,” 118–19.

37 See further Chapter Five, where I address Robert Jewett’s concerns about the possible violation of Barr’s principles with regard to παραζήλω in Romans 10–11: “This is an instance in which the implications of Paul’s argument are allowed to redefine the semantic range of the term itself, as if ‘emulation’ were an inherent translation option for a word drawn from Deuteronomy” (review of Richard H. Bell, *Provoked to Jealousy*, *CRBQ* 8 [1995]: 172).

resolution of ambiguity.³⁸ Pragmatics certainly shapes meaning, but strictly speaking the resolution of ambiguity occurs in the realm of semantics. That is, the sense of a word in a given context is determined by assessing typical usage in various syntagmatic combinations (a Greek preposition followed by a word in a particular case, the occurrence of a word within an idiomatic phrase, etc.).

This is one of the reasons for *maintaining a semantics-pragmatics distinction* rather than simply subsuming semantics under pragmatics. We will see below that it is axiomatic (for some) that semantic meaning underdetermines what is communicated, but this does not mean that semantics can be replaced with some kind of pragmatic ‘utterance interpretation.’ Indeed, as Kent Bach has argued, “we should attribute semantic properties to sentences and pragmatic properties to utterances.”³⁹ That is, extralinguistic information comes into play because a speaker utters a given word, sentence, or discourse, but this linguistic content can still be analyzed separately from the ‘utterance.’⁴⁰ As Max Turner reminds us, the perseverance of words is itself an argument for the existence of semantic content: “[W]ords survive in a language only if they have some clear distinctive sense, register, or connotation. Words have their meanings precisely in contrast to other possibilities.”⁴¹

38 Cf. King and Stanley, “Semantic Content,” 119 n. 9. For an overview of ambiguity within a semantic framework, see Silva, *Biblical Words*, 148–56.

39 Kent Bach, “Content *Ex Machina*,” in *Semantics versus Pragmatics* (ed. Zoltán Gendler Szabó; Oxford: Clarendon Press, 2005), 18.

40 This is not to say that such linguistic content has ‘meaning’ apart from pragmatics. Bach elaborates with ten interrelated points: (1) Semantics concerns sentences, not utterances; (2) Saying something is one thing, stating or otherwise meaning it is another; (3) Semantic content always underdetermines speaker meaning; (4) We generally don’t make fully explicit what we mean, and what we don’t is not part of what we say; (5) The semantic content of a (declarative) sentence cannot be equated with what it is normally used to assert; (6) Pragmatic regularities give rise to faulty ‘semantic’ intuitions; (7) Focusing on sentences representative of those we use or might use is to commit a massive sampling error—even unusable sentences have semantic contents, however unintuitive; (8) What is said (in the locutionary sense) matters even though understanding an utterance often does not require entertaining or representing it; (9) Context does not literally determine what is said or what is meant; (10) Demonstratives and most indexicals do not refer as a function of context—they suffer from a character deficiency (“Content *Ex Machina*,” 21–22; see also Bach, “Implicature vs. Explicature: What’s the Difference?” in *Explicit Communication: Robyn Carston’s Pragmatics* [ed. Soria Casaverde, María Belén, and Esther Romero; Houndmills, Basingstoke: Palgrave Macmillan, 2010], 128: “it is a mistake, common though it is, to think that pragmatics kicks in where literal meaning leaves off”).

41 “Modern Linguistics and Word Study in the New Testament,” in *Hearing the New Testament: Strategies for Interpretation* (2d ed.; ed. Joel B. Green; Grand Rapids: Eerdmans, 2010), 203.

The question that arises, then, is not so much whether there *is* a level of semantic value, but rather the degree to which pragmatics is understood to relativize this semantic value to context. To put it another way, it is a question of whether semantics or pragmatics should take the lead.⁴² We have seen that Winger offers a wholly semantic account, whereas my own analysis explains Paul's use of ζῆλος primarily at the pragmatic level. This gives rise to two related questions that will be addressed in this chapter: 1) on what theoretical basis might one be persuaded towards one of these preferences, and 2) what practical benefits exist for choosing one approach over another?

On one end of the spectrum, semantics is paramount and pragmatics is simply the 'wastebasket of linguistics.'⁴³ On this view, *lexical semantics* is concerned with how a reader can disambiguate (select the proper sense) of each lexical item in a sentence. By *componential analysis*, readers distinguish between the various senses of a word.⁴⁴ That is, each word has various components (e.g., *human*, *adult*, and *male* for the word *man*), and the various senses of words are made up of less-complex components of other words (e.g., a *human* who is *male* and *never married* is a *bachelor*).⁴⁵ These components form the basis on which lexicons based on semantic domains can be constructed. So, for example, a ζῆλωτής is a *person* who is an *enthusiast*, and another meaning of ζῆλωτής is an *enthusiast* who is also a *member of a Jewish nationalistic group*.⁴⁶ Since most semantics-based scholars such as Winger rely on some understanding of

As David Tuggy puts it, "the present context simply does not supply anything like all the information that speakers intend to convey and that hearers in fact understand" ("The Nawatl Verb *Kīsa*: A Case Study in Polysemy," in *Cognitive Approaches to Lexical Semantics* [ed. Hubert Cuyckens, René Dirven, and John R. Taylor; Berlin: Mouton de Gruyter, 2003], 359).

42 As Cotterell and Turner note, "in traditional biblical exegesis it has been customary to focus attention almost exclusively on semantics, and within semantics there has been concentration on the meaning of words, lexical semantics" (*Linguistics and Biblical Interpretation*, 13).

43 David Tuggy thinks this perception about pragmatics is accurate ("*Kīsa*," 357 n. 53), but Stefan Schneider uses it to describe an outdated perspective on the role of pragmatics (review of Marcella Bertuccelli Papi, *Che cos'è la Pragmatica*, *Language* 71, no. 3 [1995]: 637).

44 Cf. Jerry A. Fodor and Ernie Lepore, *The Compositionality Papers* (Oxford: Clarendon Press, 2002), 42. Gregory P. Fewster notes that "Componential Analysis is well-accepted among linguistic semanticists in general and thus it appears to be a worthwhile resource for biblical linguists" (*Creation Language in Romans 8: A Study in Monosemy* [LBS 8; Leiden: Brill, 2013], 32); cf. David A. Cruse, *Meaning in Language: An Introduction* (Oxford: Oxford University Press, 1999), 95.

45 See the discussion in Green, "Lexical Pragmatics," 318.

46 Cf. LN, 134, 298.

semantic components in attempts to describe (e.g.) the “meaning of νόμος in the letters of Paul,” it is not surprising that the number of senses proliferates in Winger’s account (seven ‘meanings’ put to a number of ‘uses’).⁴⁷

By contrast, *lexical pragmatics* recognizes that the concept communicated by a given occurrence of a word very often (or always) differs from the encoded semantic sense.⁴⁸ On this understanding, the shortcoming of Winger’s method is that it seeks to tabulate what Paul communicates on the basis of semantics alone. As Nathan Salmon puts it:

To conceive of semantics as concerned with speaker assertion (i.e. with what the speaker who uses the sentence thereby asserts) is not merely to blur the distinction between semantics and pragmatics. It is to *misidentify* semantics altogether, and to do so sufficiently badly that those who conceive semantics in this way, when using semantic expressions like ‘denote’, ‘content’, or ‘true’, are often fruitfully interpreted as not speaking about the notions of denotation, content, or (semantic) truth at all, but about other notions entirely—specifically various pragmatic notions.⁴⁹

More needs to be said about the way and extent to which pragmatics accounts for what is communicated, but already a dicey question arises: if it is insufficient to account for meaning on the basis of semantics, are interpreters simply lost in a sea of uncertainty?

47 See further Ernst-August Gutt’s critique of disambiguation based on a code model of human communication: “While it is undoubtedly true that context helps to disambiguate utterances, it is by no means clear how this could be explained in the code model framework. It seems the best that model could do would be to add more and more rules for decoding that made reference to contextual factors . . . It is not difficult to see that this strategy would result in an *immensely complicated code*, raising the question whether it is psychologically plausible to assume that such a complex system could ever be acquired” (*Relevance Theory: A Guide to Successful Communication in Translation* [Dallas: Summer Institute of Linguistics, 1992], 12).

48 Cf. Deirdre Wilson, “Relevance and Lexical Pragmatics,” *Italian Journal of Linguistics* 15 (2003): 273–74. The present discussion largely concerns lexical pragmatics because I am primarily interested in the word group, but it should be noted that a promising proposal for ‘phrasal pragmatics’ has recently been proposed by Esther Romero and Belén Soria (“Phrasal Pragmatics in Robyn Carston’s Programme,” in *Explicit Communication: Robyn Carston’s Pragmatics* [ed. Soria Casaverde, María Belén, and Esther Romero; Houndmills, Basingstoke: Palgrave Macmillan, 2010], 183–98).

49 “Two Conceptions of Semantics,” in *Semantics versus Pragmatics* (ed. Zoltán Gendler Szabó; Oxford: Clarendon Press, 2005), 321.

It is my sense that biblical exegesis has traditionally gravitated toward semantic approaches for this very reason: a certain understanding of (lexical) semantics offers a semblance of control and quantifiability. Yet even linguists who strongly advocate a semantics-based account of lexicography and discourse analysis acknowledge its limitations: “Although integrating discourse and lexical processing provides a forum where world knowledge and lexical knowledge interact in precise ways, answers to the long-standing question of where lexical semantics ends and world knowledge starts remain elusive.”⁵⁰ So in one sense, the uncertainties are unavoidable whether one emphasizes semantics or grants pragmatics the lead role. It is true that pragmatic entities (speech-act forces, etc.) cannot be formalized with the degree of precision afforded by semantic analysis.⁵¹ As we will explore below, however, pragmatic frameworks for understanding communication have developed that are increasingly verified and revised in light of evidence from cognitive science. First, though, we must define polysemy and consider the difficulties plaguing previous arguments for monosemy.

50 Nicholas Asher and Alex Lascarides, “Lexical Disambiguation in a Discourse Context,” in *Lexical Semantics: The Problem of Polysemy* (ed. James Pustejovsky and Branimir Boguraev; Oxford: Clarendon, 1997), 103–4. Lascarides and Ann Copestake, recognizing that “pragmatic inference is open-ended and involves arbitrary real-world knowledge,” acknowledge that many “lexical generalisations” have exceptions that are triggered by extra-lexical information. Concentrating on logical metonymy and compound nouns, Lascarides and Copestake propose that links to a pragmatic component (that is, when pragmatic defaults should override lexical ones) were possible with just two axioms: “the first ensures that lexical generalisations normally apply in a discourse context, while the second ensures that normally, discourse information about how a word should be interpreted—if there is any—wins over defaults from the lexicon” (“Pragmatics and Word Meaning,” *Journal of Linguistics* 34, no. 2 [1998]: 413; cf. Ann Copestake and Ted Briscoe, “Semi-Productive Polysemy and Sense Extension,” in *Lexical Semantics: The Problem of Polysemy* [ed. James Pustejovsky and Branimir Boguraev; Oxford: Clarendon Press, 1997], 15–67). Their attempts at defining parameters are commendable, but as we will argue below, pragmatic construction of meaning operates at every level, not simply when “discourse information about how a word should be interpreted” is explicit (as Lascarides and Copestake seem to imply). For a summary of recent work in semantic theory that opposes the pragmatic approach adopted in this monograph (especially James Pustejovsky’s Generative Lexicon theory), see Gergely Pethő, “What is Polysemy? A Survey of Current Research and Results,” in *Pragmatics and the Flexibility of Word Meaning* (ed. Németh T., Enikő and Károly Bibok; Amsterdam: Elsevier Science, 2001), 212–17.

51 Cf. Eve Sweetser, *From Etymology to Pragmatics: Metaphorical and Cultural Aspects of Semantic Structure* (Cambridge: Cambridge University Press, 1990), 92.

Polysemy

I stated above that I am not proposing to do away with semantics but simply emphasizing that meaningful communication is best understood when the lead role is assigned to pragmatics. Similarly, here I must make clear that I am not proposing that there is no such thing as polysemy, or that all NT words must be classified as instances of monosemy in the way I will classify ζῆλος. As we will explore below, my interest is in shifting the balance, so that polysemy is no longer the starting assumption but instead the last resort.

To use a well-worn example from English, *bank* is a word for *a place to store money* as well as a word for *the side of a river*. Yet more precision is needed: is *bank* when used to describe *an institution that handles money* a different ‘polyseme’ from *bank* when used to describe *a large building where deposits are made*? Or are these two uses related in a way that is distinct from the *side of a river* use? What about *true north* and *true story*? In the NT, what is the relationship between τό σάββατον (*the seventh day in the Jewish calendar*) and τό σάββατον (*a week*), or between ἀρχή (*a beginning*) and ἀρχή (*a ruler*)?⁵² The critical distinction to be drawn is that a semantic approach will tend to account for various related senses by determining a list of multiple senses (polysemes), whereas a pragmatic approach, while not necessarily denying the existence of multiple senses, will attempt to account for the differences in other ways.⁵³

First, then, some terminological clarification is in order. Most (not all) linguists agree that the difference between *side of a river* and *place to store money* is an instance of ‘homonymy’; that is, two different words that happened to be spelled in an identical fashion. If a ‘lexeme’ (an entry in a dictionary) is a family

52 I will not be exploring all of the manifold ways of accounting for extended word uses (etymological, metaphorical, metonymical, etc.), but in this case it is not difficult to think of an extension of ‘beginning’ so that a person is ‘one who begins/initiates something’ (cf. BDAG, 138). Again, the question becomes whether we account for these differences on the basis of syntax, disambiguation, or pragmatic inferences. From the perspective of relevance-theoretic lexical pragmatics (discussed below), metaphor, hyperbole, and other loose uses of words are considered cases of ‘broadening’ as part of the inevitable ad hoc construction of meaning that takes place with every utterance. Thus within relevance theory the standard distinction between the ‘literal’ and ‘metaphorical’ meanings of words is rejected (all uses of a word are constructed); see further Manuel Hernández Iglesias, “Ad Hoc Concepts and Metaphor,” in *Explicit Communication: Robyn Carston’s Pragmatics* (ed. Soria Casaverde, María Belén, and Esther Romero; Houndmills, Basingstoke: Palgrave Macmillan, 2010), 173–82.

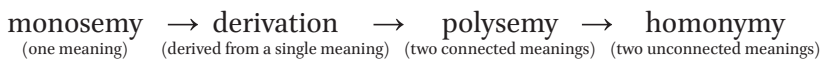
53 This of course depends upon the definition of semantics, since some approaches, such as Systemic Functional Linguistics, incorporate usage-based variation (see further below).

of ‘lexical units,’ the sides of a river (*bank*¹) and the financial institution (*bank*²) belong in two separate lexemes; *bank*¹ has seemingly no relationship to *bank*² other than its spelling. In the case of *institution* versus *building*, however, both lexical units might be considered ‘polysemes’ and be situated under the same lexeme.⁵⁴ Polysemy, then, occurs when a lexeme (or ‘lexical form’) has two or more *related* meanings (each called a polyseme). Gergely Pethö offers a summary of the definitions found in most of the literature:

Polysemy is the phenomenon of a *single word having two or more meanings*, no matter how meaning is defined in a given approach. *Word* is to be understood here as an *element of the lexicon* of a language, i.e. as lexeme, as opposed to word form (which is a realization of one or more lexemes) and word token (which is a concrete material realization of a word form in actual discourse). A further point that is frequently added to the above definition is that those two or more meanings should be *related* to each other. Though this addition is correct in principle, one may argue that it is *redundant* and therefore should be left out, since if a word has two or more unrelated meanings, it can no longer be a single lexeme, but it is in fact two or more lexemes that happen to be formally identical, i.e. realized by the same word form. In this latter case, we talk about homonymy, which is an ambiguity of a different kind from polysemy.⁵⁵

As Pethö indicates, polysemy remains theory-dependent, since it remains unclear how strongly meanings should be allowed to differ so that they can still be considered to be related and vice versa. One way of managing this phenomenon is to plot the range of possibilities as follows:⁵⁶

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- 54 Not all agree on the terms I have chosen here. Cruse, for example, prefers to avoid the terms ‘polysemy’ and ‘polysemous’ because these words seem to suggest that the lexeme is primary, whereas Cruse insists that the lexical unit is the primary operational semantic unit (*Lexical Semantics*, 80).
- 55 “What is Polysemy? A Survey of Current Research and Results,” in *Pragmatics and the Flexibility of Word Meaning* (ed. Németh T., Enikő and Károly Bibok; Amsterdam: Elsevier Science, 2001), 177–78. Against this account of homonymy, Nunberg writes: “[T]here seem to be no general grounds for refusing to treat the multiple uses of polysemous words as governed by separate conventions [than those for homonymy].... [A]ny attempt to distinguish formally between homonymy and polysemy in the grammar introduces unwarranted complexities, with no gain in explanation” (“Non-Uniqueness,” 147, 151). On this basis Nunberg questions whether Chomsky’s well-known example (‘book’ as polysemy but ‘bank’ as homonymy) is verifiable.
- 56 Plot derived from William Croft, “Linguistic Evidence and Mental Representations,” *Cognitive Linguistics* 9, no. 2 (1998): 151–73; also replicated in David Tuggy, “Linguistic

FIGURE 1.1 *Plot of monosemy to homonymy.*

The theoretical foundations used to plot a given lexeme on this diagram are varied and hotly contested, and I make no claim to exhaustive coverage of the various proposals. For our purposes we may think in terms of ‘lumpers’ and ‘splitters,’⁵⁷ though this may be something of a false dichotomy. That is, Ronald W. Langacker cautions against the ‘rule/list fallacy,’ which he defines as “the assumption, on grounds of simplicity, that particular statements (i.e. lists) must be excised from the grammar of a language if general statements (i.e. rules) that subsume them can be established.”⁵⁸

Even if a word can be shown to have single meaning, Langacker might argue, this need not preclude the practice of making a list of various nuances of the word that occur in texts and conversation (e.g., listing ‘zeal’ and ‘jealousy’ for ζήλος). In one sense I have no problem with this, since my interest is ultimately in understanding Paul’s letters and not lexicography per se. However, in another sense, creating a list of separate meanings is the very practice that I think leads interpreters to artificially partition occurrences of the same word.⁵⁹

On the practical level it may simply mean creating an entry for ζήλος that does away with multiple meaning and looks more like the entry in BDAG for ταπεινοφροσύνη. The entry for this word is one paragraph. It glosses the word as “humility, modesty,” but contrasts the NT occurrences “in a favorable sense” with those in Josephus “in a pejorative sense” and indicates that “[h]umility can also be wrongly directed [Col 2:18, 23].”⁶⁰ As we will see below, ζήλος might be slightly more complex, but discussing the favorable and pejorative uses together is much to be preferred over portraying them as polysemes.

‘*Splitters.*’ With this qualification that by ‘lumpers’ and ‘splitters’ I mean a deeper proclivity than simply the formatting of a lexicon, we may now consider a few theoretical proposals. Older semantics-based approaches to polysemy

Evidence for Polysemy in the Mind: A Response to William Croft and Dominiek Sandra,” *Cognitive Linguistics* 10, no. 4 (1999): 345.

57 See Patrick Hanks, “Do Word Meanings Exist?,” *Computers and the Humanities* 34, nos. 1–2 (2000): 208.

58 *Foundations of Cognitive Grammar, Volume 1: Theoretical Prerequisites* (Stanford: Stanford University Press, 1987), 29; also cited in Tuggy, “*Kīsa*,” 343.

59 For further discussion of the influence of the lexicon, see John A.L. Lee, *A History of New Testament Lexicography* (SBG 8; New York: Peter Lang, 2003), 3–192; as well as the discussion in Fewster, *Creation Language*, 26–27.

60 BDAG, 989.

held that dictionary entries should supply “every sense that a lexical item can bear in any sentence.”⁶¹ This approach (held by ‘splitters’) has in some ways been made more achievable since the advent of computerized lexicography, but the usefulness of such an approach has come under scrutiny. Perhaps a method can be devised that establishes proper procedures for disambiguation, but there is serious doubt that such a method coheres with the cognitive processes involved in communication (that is, human brains do not store and retrieve lexical entries in this way when making meaning from spoken or written utterances).⁶²

Other ‘splitters’ might argue that wholly exhaustive lists are unnecessary, but still insist that polysemy is a given. For instance, David Tuggy calls polysemy a ‘fact,’ and makes the following claims:

(i) polysemy is rampant; (ii) polysemous meanings are related in multiple, reasonable, even systematic ways; (iii) context is necessary for the establishing and maintenance of these meanings and for choice among them; (iv) yet this does not warrant a deterministic account of those meanings such as might allow them to be omitted from the theoretical lexicon because of their relation to more basic meanings or to context. The meanings are neither arbitrary nor inevitable with respect to each other and to context; they are only reasonable.⁶³

Besides the difficulties involved in establishing protocols for disambiguation, the problem here is that words like ‘reasonable’ are highly subjective.⁶⁴ It is

61 Jerrold J. Katz and Jerry A. Fodor, “The Structure of a Semantic Theory,” *Language* 39 (1963), 183.

62 Contra Eugene A. Nida: “[T]he real existence of such meanings is not to be found in dictionaries but in people’s hands, as series of synapses in the networks of the brain that can be quickly activated” (“The Role of Context in the Understanding of Discourse,” in *Discourse Analysis and the New Testament: Approaches and Results* [ed. Jeffrey T. Reed and Stanley E. Porter; Sheffield: Sheffield Academic Press, 1999], 21). See further Dan Sperber and Deirdre Wilson, “The Mapping Between the Mental and the Public Lexicon,” in *Language and Thought: Interdisciplinary Themes* (ed. Peter Carruthers and Jill Boucher; Cambridge: Cambridge University Press, 1998), 184–200.

63 “*Kīsa*,” 324. See also J.P. Louw: “To always award one meaning to one word is incorrect since it denies the basic fact of polysemy” (*Semantics*, 40).

64 The techniques of corpus linguistics perhaps mitigate some of the difficulties involved in disambiguation.

not at all clear that the social customs and intuitions involved in establishing what makes up a 'conventional' sense of a word are satisfactorily quantifiable.⁶⁵

More recently, James Pustejovsky has put forward an influential program (Generative Lexicon theory) that remains focused on semantics but takes into account the way the full range of the utterance contributes to semantic meaning.⁶⁶ For example, for Pustejovsky, the semantics of *bake a cake* is different than in *bake a potato*.⁶⁷ Yet unlike other approaches to lexical semantics, for Pustejovsky the verb itself (*bake*) is not polysemous (*bake*¹ 'create a food item' and *bake*² 'heat in an oven'). Rather, for Pustejovsky it is the semantics of the noun *cake* that (in part) contributes to the creation sense of *bake* in this utterance. Pustejovsky still accounts for the various senses by way of semantics rather than pragmatics, but in this case Pustejovsky's innovation is to shift the location of polysemy from the verb to the noun.⁶⁸ The result is that although Pustejovsky wants fewer lexical entries than some earlier approaches

65 This is not to suggest that good attempts have not been made, particularly from the perspective of cognitive linguistics. Vyvyan Evans, in her study of the word 'time,' proposes that "lexical items constitute highly granular categories of senses, which are encoded in semantic memory (= the lexicon)." Her proposal (which promotes a 'sanctioning sense') necessitates a set of criteria for determining what counts as a distinct sense, and Evans' primary aim "is to present just such a set of criteria and their detailed application" ("The Meaning of Time: Polysemy, the Lexicon and Conceptual Structure," *Journal of Linguistics* 41, no. 1 [2005]: 34). My own sense is that although Evans' analysis may be able to account for select instances in the mental lexicon, for the production of written lexicons it is intuition that ultimately distinguishes conventional from non-conventional word-uses. That is, social practices ('conventional' in the weak sense) deem a word-use acceptable, and polysemy is "where a form that is intuitively 'one word' has several normal uses" (Nunberg, "Non-Uniqueness," 145). It seems to me that the complexities involved in moving from an individual mind to a social communicative phenomenon render quantification next to impossible. As Sperber and Wilson contend, "[I]t does not much matter whether or not a word linguistically encodes a full-fledged concept... Whether they encode concepts or pro-concepts, words are used as pointers to contextually intended senses" ("Mapping," 200).

66 See especially Pustejovsky's unified treatment in *The Generative Lexicon* (Cambridge: MIT Press, 1995), as well as the recent volume edited by Pustejovsky et al. (*Advances in Generative Lexicon Theory* [Dordrecht: Springer, 2013]).

67 Pustejovsky, *Generative Lexicon*, 124; see also the summary in Jerry A. Fodor and Ernie Lepore, "The Emptiness of the Lexicon: Reflections on James Pustejovsky's *The Generative Lexicon*," *Linguistic Inquiry* 29, no. 2 (1998): 278.

68 This is something of an oversimplification, since some would argue that Pustejovsky's use of the term 'polysemy' applies to phenomena that could be considered 'allosemy' (non-distinct variations in meaning; cf. Paul D. Deane, "Polysemy and Cognition," *Lingua* 75, no. 4 (1988): 345–46) or even monosemy (if defined as the application of a single 'general'

(“limiting the number of senses actually stored in the lexicon”), his approach operates under the assumption that words are polysemous.⁶⁹

We might note here that Pustejovsky’s approach initially seems promising for my own account of ζῆλος/ζηλόω, since it might be possible to attribute differences in meaning to the object of ζῆλος rather than the word itself (see further the exegetical sections below). Unfortunately, Paul’s use of the ζῆλος- word group quickly causes problems, since in several cases the object (or any other clue in the immediate syntax) is unclear or wholly missing (e.g., 1 Cor 13:4; Gal 4:17).

In any case, the ‘splitter’ camp also includes theorists who promote a pragmatic account of polysemy. For instance, Geoffrey Nunberg views semantic *content* as radically indeterminate, yet finds it useful to partition words into polysemes determined by *use*.⁷⁰ He writes, “there are certainly large numbers of cases in which we would have to ignore our intuition that two uses of a form instance the ‘same word,’ in favor of postulating two separate lexical conventions.”⁷¹ For example, despite the impulse to view the various uses as different applications of one meaning, for Nunberg the words *land* and *hood* have at least two senses (‘nation’/‘ground’; ‘of a coat’/‘of a car’). Nunberg’s rationale for ‘splitting’ is very different from that of Pustejovsky, since Nunberg makes no claims at all about semantic content.⁷² While acknowledging that even a use-based approach to polysemy might reasonably limit the number of polysemes in the lexicon,⁷³ Nunberg calls into question the possibility of

meaning to different referents; but see my discussion of monosemy below). Pethö calls what Pustejovsky defines as polysemy ‘systematic polysemy’ (“Polysemy,” 212 n. 71).

69 Pustejovsky, *Generative Lexicon*, 105. It should be noted, however, that Pustejovsky does say that distinct senses like those of the word ‘bank’ can be part of the same “lexical conceptual paradigm” (*Generative Lexicon*, 91).

70 “Non-Uniqueness,” 143.

71 “Non-Uniqueness,” 147. Nunberg elaborates on the intuitive urge to hold senses together: “What connection we feel between these uses does seem to owe more to our apprehension of an etymological relation between them (whether real or imagined) than to any synchronic process that derives one use from the other.”

72 “A pragmatic account of polysemy will explain to us how a name or general term can be used to refer to something in the absence of a linguistic convention for doing so. . . . So it will be distinct from a theory of linguistic meaning, of how we get from words to things; it will be concerned exclusively with speakers and things, and will have nothing to say about words at all. . . . All that linguistic semantics should be asked to provide is an account of how languages come to be used and understood, and we can do that, it turns out, without having to say that speakers know what words mean.” (“Non-Uniqueness,” 153, 177).

73 “[T]he lexicon itself undergenerates the class of acceptable uses; all that we have to do, it would seem, is to restrict the number of lexical conventions to govern a subset of normal uses, from which the others can be pragmatically derived” (“Non-Uniqueness,” 153).

establishing criteria for what uses can be called ‘conventional’ and therefore stands firmly in the ‘splitter’ camp.⁷⁴

‘*Lumpers.*’ The move away from multiple senses (‘lumpers’) is also championed by semantics-leaning and pragmatics-leaning linguists alike. Patrick Hanks notes the way that some semanticists engaged in computer-based lexicography draw on the componential approach championed by Ludwig Wittgenstein, where semantic components are not *necessary* contributors to meaning but merely *possible*.⁷⁵ To describe the word *bank*, for example, Hanks says that “a lexicon for machine use would start by identifying the semantic components of *bank* as separate, combinable, exploitable entities. This turns out to reduce the number of separate dictionary senses dramatically.”⁷⁶ Though different from pragmatic monosemy, this approach is promising in its ability to keep together a large building and an institution as one sense (*bank*). That is, *bank* might include possible components like *is an institution*, *is a large building*, *of finances*, and *for storage*, but need not have all of them activated simultaneously. As we will see below, the activation of combinable elements is something the compositional semantics approach has in common with ad hoc meaning construction within a pragmatic framework.⁷⁷

For ‘lumpers’ who prefer that pragmatics take the lead, however, the point of departure is the precisely the idea of componentiality. Writing on lexical pragmatics, Reinhard Blutner finds it impossible “to decompose the lexical items of a compound expression into conceptual components which combined together determine the conceptual interpretation of the whole expression.”⁷⁸ Instead of accounting for ways that polysemes are related to each other within the framework of lexical semantics, Blutner believes these relationships are better accounted for by “pairing (radical) semantic under-specification in the lexicon with an [sic] pragmatic mechanism of contextual enrichment.”⁷⁹

74 “Non-Uniqueness,” 153.

75 Cf. Wittgenstein on the meaning of the word ‘game’ (*Philosophical Investigations*, 66).

76 “Word Meanings,” 209. See also the semantic approach of Fodor and Lepore, who propose against Pustejovsky that “a lexical entry is allowed to be complex” (“Emptiness,” 285).

77 Another proposal that might be mentioned among the semantics-leaning ‘lumpers’ is the single rich lexical entry idea of L. Jonathan Cohen, who argues for single semantic entries based on features that can be cancelled (“Some Remarks on Grice’s Views About the Logical Particles of Natural Language,” in *Pragmatics of Natural Language* [ed. Yehoshua Bar-Hillel; Dordrecht: Reidel, 1971], 50–68). See Robyn Carston’s critique of Cohen in *Thoughts and Utterances: The Pragmatics of Explicit Communication* (Oxford: Blackwell, 2002), 229.

78 “Lexical Pragmatics,” *Journal of Semantics* 15 (1998): 139. See also the assessment of Blutner in Pethö, “Polysemy,” 208.

79 “Lexical Pragmatics,” 124.

This perspective challenges the very existence of lexical ambiguity, which has long been criticized based on the lack of one-to-one translatability between languages, and more recently on the basis of cognitively oriented case studies.⁸⁰

Semantic underspecification lies at the heart of the framework within which I will develop my proposal for monosemy below, so here we are simply concerned with distinguishing this approach from the others we have considered. The perspective based on radical underspecification draws deeply from Grice's notion of conversational implicatures, but more simply it attempts to answer a nagging problem of componentiality: if our minds do not determine meaning by retrieving linguistically-expressible components of words (stored files like *person*, *male*, *not married*), why approach words in a way that is foreign to our cognitive processes?⁸¹ As Reinier de Blois writes:

In our linguistic analyses we should not be merely aiming towards descriptive systems that work, but for systems that are intuitively adequate, that represent as much as possible the ways of thinking of the speaker of the language, and do justice to his/her organization of experience, his/her system of beliefs, experience, and practices. We are not supposed to impose a system on the language. Instead of that we are to try to discover the semantic structure of the language.⁸²

I make no attempt here satisfactorily to distill the body of evidence amassed by scholars working in the field of cognitive linguistics, nor do I claim that all cognitive linguists are compelled to move in the direction I propose (monosemy).⁸³ Yet if "[l]anguage is systematically grounded in human

80 Cf. Robyn Carston, *Thoughts and Utterances*, 273–8; Pieter A.M. Seuren, "Presupposition, Negation and Trivalence," *Journal of Linguistics* 36 (2000): 1–37.

81 "[Polysemy] has proven almost impossible to accommodate within structural theories of language"; Deane, "Polysemy and Cognition," 325; see further Lyons, *Semantics*, 2:550–69. Studies in psycholinguistics indicate that the phonological form of a word automatically activates all senses of what are considered to be ambiguous words (cf. Robyn Carston, *Thoughts and Utterances*, 219 n. 50).

82 Reinier de Blois, "Lexicography and Cognitive Linguistics: Hebrew Metaphors from a Cognitive Perspective" (paper presented at the annual meeting of the SBL, Toronto, 25 November 2002), 1–2; cited in Green, "Lexical Pragmatics," 319. Blois goes on to detail the developments in cognitive linguistics that are helping to shape the *Semantic Dictionary of Biblical Hebrew*, which distinguishes itself from the earlier Louw-Nida Greek lexicon with such innovations as 'contextual' semantic domains.

83 Many scholars in the field of cognitive linguistics have, in fact, proposed that semantic structure derives from and mirrors conceptual structure; see especially George Lakoff

cognition, and cognitive linguistics... can account in a unified fashion for facts in [areas including] pragmatic ambiguity,"⁸⁴ NT scholars would do well to rethink our reliance upon earlier semantic theories.

To summarize, then, much like the debate about whether semantics or pragmatics is allowed to 'lead,' theorists tend to lean in one direction or another on the question of where to plot words on the monosemy-polysemy continuum. My position is that although homonymy and polysemy exist, we should be suspicious of the assumption of polysemy and consequent impulse to partition various senses.⁸⁵ Within the realm of lexical semantics, one could say that I simply have a preference for lumping uses together, rather than to isolate fine distinctions (I am a 'lumper' rather than a 'splitter'). Within the realm of lexical pragmatics (and more importantly in the realm of exegetical method), my proposal might be labeled a 'monosemic bias.'⁸⁶

Charles Ruhl's Proposal for Monosemy

The tradition of questioning the assumption of polysemy goes back at least to the eighteenth century. For example, in 1798 John Horne Tooke criticized the proliferation of senses in a popular dictionary:

Dr. S. Johnson has numbered up twenty different meanings of the preposition FROM. . . . And yet in all his instances (which, I believe, are above seventy) FROM continues to retain invariably one and the same single meaning. Consult them: . . . no farther assistance of mine will be necessary

(*Women, Fire, and Dangerous Things: What Categories Reveal About the Mind* [Chicago: The University of Chicago Press, 1997]), Ray Jackendoff (*Semantics and Cognition* [Cambridge: MIT Press, 1983]), and Gilles Fauconnier (*Mappings in Thought and Language* [Cambridge: Cambridge University Press, 1997]). See also the further studies cited by Evans ("Meaning of Time," 34). Scholars taking a social and functional approach (such as Gregory P. Fewster) would suggest that conceptual structure is itself socially mediated (see further below).

84 Sweetser, *From Etymology to Pragmatics*, 1.

85 Dominiek Sandra labels the tendency toward the middle ground between homonymy and monosemy the 'polysemy fallacy' ("What Linguists Can and Can't Tell You About the Human Mind: A Reply to Croft," *Cognitive Linguistics* 9, no. 4 [1991]: 361). However, Tuggy rightly points out that this is not really a 'fallacy' but a hypothesis, since at issue here are mental representations that are not directly verifiable ("Linguistic Evidence," 355–6).

86 Some pragmatics-leaning linguists think accounts of polysemy are necessary even from a cognitive perspective; see, e.g., Deane, "Polysemy and Cognition."

to enable you to extract the same meaning of the word FROM from all of them.⁸⁷

This example illustrates that our proposal for monosemy emerges from an instinct that has long been present, but has been suppressed for a variety of reasons (good and bad). Even Winger raises the question of whether there are multiple meanings of νόμος, citing John Lyons' musing that "[i]t may well be that the whole notion of discrete lexical senses is ill-founded."⁸⁸ As discussed above, Winger opts to maintain multiple meanings (on the basis of componential analysis and in conjunction with 'use'), but not all are convinced that monosemy must be relegated to the status of rare exception.

In fact, a comprehensive argument for a pragmatics-influenced 'monosemic bias' has already been proposed. Charles Ruhl put forward the thesis that words should be supposed to have a single meaning in his 1989 monograph *On Monosemy: A Study in Linguistic Semantics*.⁸⁹ At its core, the book argues that the semantics of a word (for Ruhl, its inherent lexical meaning) should be clearly distinguished from the pragmatics of a word (contributions to meaning made by extralinguistic/extralingual factors). He writes:

Anyone using a dictionary is accustomed to finding that most words have multiple meanings. . . . Multiple meaning is so pervasive in dictionaries that it has the force of evident fact; its ubiquity leads us to assume, usually without taking thought, that multiple meaning is in the nature of things, an established reality that we need not and cannot question. This book takes issue with the ubiquitous fact.⁹⁰

Ruhl does not think all words are monosemic, but "that this should be our standard expectation (especially when appearances seem otherwise)."⁹¹ Ruhl's thesis consists of two hypotheses. First, we are to assume that "a word has a single general meaning."⁹² That is, any meaning that is not present in *all* occurrences

87 *Epea Pteroenta, or The Diversions of Purley* (London, 1798), 346–47; cited in Fredric T. Dolezal, "How Do Words Mean?" (review of Charles Ruhl, *On Monosemy: A Study in Linguistic Semantics*), *American Speech* 66, no. 2 (1991): 203.

88 *Semantics*, 2:554; cited in Winger, *By What Law?*, 14.

89 *On Monosemy: A Study in Linguistic Semantics* (Albany: State University of New York, 1989).

90 *On Monosemy*, 1.

91 *On Monosemy*, xi.

92 *On Monosemy*, 4.

of a word is not part of the word's inherent meaning. Second, since Ruhl grants that for many words it proves difficult to characterize a general meaning which is common to each of the observed instances of usage, we are to assume "[i]f a word has more than one meaning, its meanings are related by general rules."⁹³ In other words, distinct meanings are figuratively related (metaphorical extension, etc.) or provided by extralinguistic factors. Ruhl's proposal is that multiple meaning (polysemy or homonymy) exists only if these two hypotheses fail. With this conclusion (a monosemic bias) I am in full agreement.

Yet Ruhl's approach is not without its problems, some of which we have already anticipated above. Some are relatively minor, such as a need for more terminological clarity regarding semantics and pragmatics, and an overconfidence about our ability to determine what is in fact a 'convention.'⁹⁴ The primary drawback to Ruhl's proposal, however, is precisely his first hypothesis about a word's 'general' meaning. This subject deserves further investigation because it is a key distinction between Ruhl's definition of monosemy and the definition I will affirm below.

In contrast to the overspecification of semantic representation found in some biblical word studies (due to the misuse of etymology) and even in most general-purpose lexicons (due to the proliferation of senses), Ruhl's notion of general meaning is "highly abstract . . . and thus highly formal."⁹⁵ Ruhl insists, as I do, that the semantic value of a word does contribute to meaning. He tries to show by way of copious real-world examples the unity of the contexts in which, for instance, the verb *bear* is used (unity in patterns of transitive objects, [conventionalized] metonymic inferences, abstract uses, etc.). But he is unapologetic about the level of radical desemanticizing:

So what does *bear* mean? It should be clear by now that this question cannot be answered in words; there is no single word or phrase that can comprehensively capture exactly what *bear* contributes. . . . [Defining in words using multiple senses is perhaps] the only option a dictionary has. But we should recognize this method as inadequate and distortive.

93 *On Monosemy*, 4.

94 Notably, the subtitle of the book is "A Study in Linguistic Semantics," but in the preface Ruhl calls it "a study in linguistic pragmatics" (*On Monosemy*, ix). This lack of precision is worrisome given the importance of clarification about the semantics-pragmatics distinction discussed above. For a critique of Ruhl's conception of conventionalized meanings, see Ronald Landheer, review of Charles Ruhl, *On Monosemy: A Study in Linguistic Semantics*, *Journal of Pragmatics* 15, no. 2 (1991): 214.

95 *On Monosemy*, ix.

The challenge is to understand why all the data [about the uses of a given word] *seem to be related*. . . .⁹⁶

There is little question that Ruhl's monosemic bias has found so few supporters because of this challenge, which Ruhl admits his book has not met ("it claims more than it substantiates").⁹⁷

David Tuggy seems to ignore the fact that Ruhl (and I) do think polysemy exists (we argue for a *bias*), but he rightly targets Ruhl's insistence upon a 'general meaning.' After examining the meanings of the Orzaba (Veracruz, Mexico) Nawatl verb *kīsa* ('emerge'), Tuggy writes, "I am by no means claiming that all the distinctions . . . are salient in speakers' minds. . . . But I cannot accept, and the evidence seems to me clearly to deny, that this is the case for all the meanings represented, that the only thing speakers have in mind when they say the word *kīsa* is [the most schematic meaning of the many possibilities], which 'includes' all the others."⁹⁸ Even if certain patterns can be detected among the uses of a word, how can such a vague 'general meaning' be useful, particularly to the study of ancient texts such as those found in the NT?

With the exception of Gregory P. Fewster (see below) and a brief nod from Stanley Porter, Ruhl's proposal has not been endorsed by biblical scholars.⁹⁹ Something like Ruhl's reliance on 'general meaning,' however, is shared by a variety of NT interpreters. For instance, even Max Turner, who cautions against

96 *On Monosemy*, 63. As Landheer laments, "the level of semantic representation of the lexical items analyzed by [Ruhl] is so abstract that it cannot even be formulated or paraphrased! . . . What remains resembles the Emperor's New Clothes: just nothing. Semantics is stripped off, pragmatics is correspondingly dressed up, but the semantic core turns out to be too subtle to answer the question what bear means anyway" (review of Ruhl, 214).

97 *On Monosemy*, 236.

98 "*Kīsa*," 357. It may be that Tuggy's extensive analysis has shown that *kīsa* is in fact polysemous. The problem I have with Tuggy's approach is that he hopes his analysis of this one word will be sufficient to prove that most words should be assumed to likewise be polysemous (Tuggy clearly works with a 'polysemic bias'). The question in this chapter is which bias is more helpful to NT interpreters who pursue the study of a word, and ultimately whether ζῆλος is in fact best understood as monosemous.

99 Stanley Porter has recently suggested that further work in this area is potentially helpful: "I believe that monosemy is worth considering as a means of understanding the major persistent issues in New Testament lexicography. I think that one can see monosemy, especially as so ably laid out by Charles Ruhl, as possibly providing a way forward in a number of different issues of pertinence to New Testament study" ("Greek Linguistics and Lexicography," in *Understanding the Times: New Testament Studies in the 21st Century, Essays in Honor of D.A. Carson on the Occasion of his 65th Birthday* [ed. Andreas J. Köstenberger and Robert W. Yarbrough; Wheaton, IL: Crossway, 2011], 32).

a proliferation of ‘technical’ senses in favor of a careful distinction between meaning and use (similar to the framework employed by Winger), writes that in Paul’s usage χάρισμα “has rather *minimal content* and therefore *general meaning*. . . . [T]he more natural explanation is Paul’s *tactical* use of the common and general sense.”¹⁰⁰ Turner’s warnings about specialized senses are well taken, but further clarification is necessary if Turner’s analysis is to escape the criticisms levied at Ruhl. I would not quarrel if ‘general meaning’ was defined as “the purely semantic content/contribution of a given lexical unit.” But in Turner’s example, it is unclear how other uses of χάρισμα are any less ‘tactical’ than those in Paul’s usage. If it is an abstraction of what is common to all occurrences, within a semantic framework (at least those with maximalistic tendencies) it seems difficult to distinguish ‘general meaning’ (as usually employed by biblical scholars) from ‘original’ or ‘etymological’ meaning, which has rightly been decried by Barr and by Turner himself.¹⁰¹

This is precisely the inconsistency that elicits further reflection on a word like ζήλος. On the one hand, I will show that the assumption of polysemy is unhelpful for understanding the way Paul (and others) make use of linguistic resources (against the assumptions of most Bible translations and exegetical word studies). On the other hand, particular occurrences of ζήλος are not helpfully reduced to a ‘general meaning’ (as if the idea of ‘emulation’ or ‘jealousy’ cannot be part of the core meaning of ζήλος because these concepts are not present in every occurrence). Thus a new framework will be required to navigate a course between misleading polysemy and fruitless abstraction.

Gregory P. Fewster’s Systemic Functional Monosemy

Gregory P. Fewster’s recent monograph *Creation Language in Romans 8: A Study in Monosemy* represents the only sustained attempt to utilize a monosemic

100 “Modern Linguistics,” 204–5; italics original. For discussions of ‘technical terms’ in biblical study, see Silva, *Biblical Words*, 107. In his examination of נִצַּח/ζήλ- in the MT/LXX, Dane Ortlund surmises that the danger of illegitimate totality transfer “is tempered somewhat if the term in view appears to be a terminus technicus, in which case semantic stability increases” (*Zeal Without Knowledge*, 25). It is certainly true that “[b]y the midfirst century, the term ‘zeal’ had in certain circles become something of a technical term in Jewish nationalist circles” (Markus Bockmuehl, *The Epistle to the Philippians* [BNTC; Peabody, MA: Hendrickson, 1998], 199), but with Turner we must use caution in assigning this label. As we will explore below, it is preferable to grant the technical usage a (perhaps prominent) place within the mental encyclopedia.

101 Cf. Barr, *Semantics*, 107–60; Silva, *Biblical Words*, 35–51.

bias for NT studies.¹⁰² Seeking a “robust linguistic paradigm suitable for examining the function of κτίσις in Rom 8:19–22,”¹⁰³ Fewster draws on Ruhl’s monosemic bias to ask how a lexical item possessing a “single . . . abstracted meaning” is in fact “constrained and specified in particular contexts.”¹⁰⁴ Rather than adopting Ruhl’s pragmatic approach, Fewster wishes to utilize monosemy within a Systemic Functional Linguistic (SFL) perspective.¹⁰⁵ SFL is the approach developed by Michael Halliday that views language as a social semiotic system, and thus readily lends itself to the methods of corpus linguistics. Drawing on the work of Matthew Brook O’Donnell, John Sinclair, and Michael Hoey, Fewster utilizes corpus analysis and SFL’s grammatical metaphor theory to inquire about metaphorical extension as it relates to the function of κτίσις in Rom 8:19–22.¹⁰⁶

Fewster’s strategy is threefold. First, he claims that within the temporal range selected for his study “the abstracted semantic value of κτίσις” is “*something that has been brought into existence*.”¹⁰⁷ Second, he shows that the repetition of κτίσις in Romans 8 allows it to operate as a central token in the adoption and redemption metaphors. Finally, Fewster argues that Paul’s use of κτίσις “reconstrues the readers’ experience of the body at a key point in the book of Romans”¹⁰⁸ because of its participation in the lexicogrammatical metaphor of the human body (σώμα).

102 *Creation Language*. See also Fewster’s two forthcoming essays, “Evaluating ‘Root’ Metaphors in Ephesians and Colossians: An Inquiry into Metaphorical Extension from a Functional Monosemous Perspective,” and “Towards a Model of Functional Monosemy, with Application to the Role of Creation Language in Romans,” in *Modeling Biblical Language* (ed. Stanley E. Porter and Wally V. Cirafesi, forthcoming).

103 *Creation Language*, 17.

104 *Creation Language*, 167.

105 See especially M.A.K. Halliday, *Language as Social Semiotic: The Social Interpretation of Language and Meaning* (Baltimore: University Park Press, 1978). For a concise introduction, see Halliday and Christian M.I.M. Matthiessen, *An Introduction to Functional Grammar* (London: Arnold, 2004).

106 Fewster adopts Halliday’s grammatical metaphor (GM) theory because it views metaphor as a “realignment in the realizational relationship between semantics and grammar.” In contrast to Lakeoff and Johnson’s well-known cognitive metaphor theory (which focuses on broad conceptual domains), GM “analyses and compares actual lexicogrammatical patterns in texts, thus providing a firmer base in a corpus-driven analysis” (*Creation Language*, 76).

107 *Creation Language*, 17. Fewster later chooses the gloss ‘created thing’ for κτίσις in Romans 8 (*Creation Language*, 169).

108 *Creation Language*, 17.

This strategy serves to advance Fewster's primary thesis that the linguistic evidence firmly supports an anthropological reading of *κτίσις* ('created thing' as an alternative for *σῶμα*) over the cosmological reading ('creation') in Rom 8:18–23:

While most scholars simply seek to define the sense (or whatever other term they use for 'meaning') of *κτίσις* in Romans 8, my concern has been to approach this question using a wider net: how does *κτίσις* function in the meaning-making process in Romans 8, particularly in vv. 18–23. As such, I have been able to demonstrate that the lexeme is integral in the cohesive structure of the paragraph. The semantic chain CREATION interacts with several other semantic chains, aiding in the flow of information and the organization of the paragraph. The CREATION chain is fundamental to the blending of soteriological metaphors attributed to Paul and his audience.¹⁰⁹

Whatever one makes of his conclusions, Fewster's utilization of corpus-driven analysis and grammatical metaphor theory should undoubtedly have a claim to attention within biblical studies as a way forward in linguistic method.¹¹⁰

For the present study, however, there is a difficulty: Fewster's understanding of monosemy does not move past Ruhl's notion of abstraction. Since Fewster dispenses altogether with Ruhl's theoretical framework (pragmatics), one would expect a defense of a semantics-based monosemy, perhaps something along the lines of the proposals of Patrick Hanks or L. Jonathan Cohen mentioned above.¹¹¹ Like Winger, however, Fewster thinks that "sense, reference, and denotation do an adequate job of holistically appreciating a lexeme's

¹⁰⁹ *Creation Language*, 168.

¹¹⁰ While it may succeed as a rationale for adopting 'created thing' over 'creation,' it is unlikely that Fewster's reading "deals a devastating blow to certain theologically oriented 'spin-off' readings associated with this passage, i.e., new creation theology and ecological hermeneutics" (*Creation Language*, 171). Fewster provides little clue as to how his linguistic analysis might interact with other approaches to reading the passage in its various contexts (literary, intertextual, theological, etc.).

¹¹¹ Fewster does interact with an essay by Patrick Hanks on the topic of corpus linguistics and metaphor, but does not engage Hanks' engagement with combinable, non-essential components; cf. "Metaphoricity is Gradable," in *Corpus-based Approaches to Metaphor and Metonymy* (ed. Anatol Stefanowitsch and Stefan Th. Gries; Berlin: Mouton de Gruyter), 17–34. Hanks' interest in corpus linguistics, acceptance of componential analysis, and wariness about imprecision regarding 'context' would seem to resonate with Fewster's program.

semantic content.”¹¹² Fewster asks if a more holistic approach to meaning than ‘semantic content’ is possible, and then considers and quickly dismisses in turn cognitive polysemy, the traditional ‘gloss’ approach, theological lexicography (*TDNT*, etc.), and relevance theory (see further my proposal below).¹¹³ Fewster endorses the componential analysis inherent in the approach of Louw and Nida,¹¹⁴ but argues that monosemy is to be preferred because “the description of some sort of semantic core reveals an admission that lexemes must have a point of reference from which alternate senses might extend.”¹¹⁵

It is here that Fewster’s analysis of monosemy ceases. As we have seen, Ruhl provides a comprehensive argument for the way pragmatic forces account for particular meanings of a radically underspecified semantic meaning. By contrast, functional linguists Michael Halliday and Christian M. Matthiessen point out that there is no separate component of pragmatics within their interpretative frame. They argue that pragmatics deals with “those aspects of the meaning of a text which depend on specific instances—particulars of the situation and of the interactants, and inferences drawn from these.” But since “a systemic theory is a theory of both [system and instantiation], and necessarily (therefore) of the relationship between them,” they do not wish to separate system and instantiation in their semantic analysis. Thus for Halliday and Matthiessen, pragmatics is simply “another name for the semantics of instances” or “an alternative term for the interpersonal and textual domains of semantics.”¹¹⁶ Fewster concurs:

¹¹² *Creation Language*, 22.

¹¹³ I will discuss relevance theory (RT) at length below, but here we might note the recent comments by Billy Clark on the incompatibility of SFL and RT: “Relevance theory is, of course, radically contextualist since it assumes that semantic representations require extensive enrichment Systemic-functional linguistics . . . makes very different foundational assumptions from those of relevance theory. This approach focuses very much on language as a functional system whose central function is ‘meaning making’ . . . It is not clear whether a relevance-theoretic and a systemic-functional approach could ever interact in a meaningful way. No serious attempts in this direction have yet been made” (*Relevance Theory* [New York: Cambridge University Press, 2013], 357–59).

¹¹⁴ “Componential Analysis is well-accepted among linguistic semanticists in general and thus it appears to be a worthwhile resource for biblical linguists” (*Creation Language*, 32).

¹¹⁵ *Creation Language*, 34.

¹¹⁶ Halliday, Michael A.K., and Christian M.I.M. Matthiessen. *Construing Experience through Meaning: A Language-based Approach to Cognition* (London: Continuum, 1999), 12; cf. Fewster, *Creation Language*, 46 n. 117. Relevance theory claims not only that lexemes require extensive enrichment, but also that some enrichment is not triggered by the presence of other linguistic material (cf. François Récanati, *Direct Reference: From Language to Thought* [Oxford: Blackwell, 1993]; Robyn Carston, “Explicit Communication and ‘Free’

Whereas Ruhl would point to pragmatic extensions of meaning via context, I prefer to employ the notions of *realization* and *instantiation*. As a language user formulates a text, s/he has particular goals to achieve through the use of language. Consequently, abstract semantic choices are made and *realized* concretely through corresponding lexicogrammatical choices. The resultant text is an instantial representation of the lexicogrammatically realized semantic choices, thus taking into account other constraining lexicogrammatical features in the immediate linguistic context.¹¹⁷

In other words, meaning is embedded in the text.

Fewster's particular way of drawing out this meaning is to declare the semantic value of Paul's choices to be monosemic, by which he means an abstraction that is common to all occurrences. It is not clear, however, how Fewster has arrived at the particular monosemic value he utilizes in his study.¹¹⁸ This becomes evident when Fewster cites approvingly Stanley Porter's brief portrayal of a monosemic account of πνεῦμα: "The monosemic bias would claim that there is one abstract notion of 'wind' modulated in various contexts, so as to be a natural wind, or the human wind (breath), or internal wind (spirit), the wind of God (Spirit), and the like."¹¹⁹ Like Porter, Fewster proposes a monosemic meaning that, although paying lip service to Ruhl, fundamentally diverges from Ruhl's radical underspecification of semantic content in favor of a readily definable monosemic value. Fewster views this "abstracted semantic value" as "meaning potential that is realized in the lexicogrammar of discourse."¹²⁰

Yet Fewster has neither endorsed Ruhlian monosemy nor offered an alternative semantics-based argument for the monosemic bias. Thus it is difficult to see how either Porter's or Fewster's 'monosemic account' has moved us any

Pragmatic Enrichment," in *Explicit Communication: Robyn Carston's Pragmatics* [ed. Soria Casaverde, María Belén, and Esther Romero; Houndmills, Basingstoke: Palgrave Macmillan, 2010], 217–85).

117 *Creation Language*, 47.

118 Fewster simply asserts that "[l]exemes themselves possess residual meaning or abstracted semantic value. Monosemy asserts that this residual meaning or abstracted semantic value will be consistent across all occurrences. As such, it is appropriate to call this value a lexeme's *monoseme*" (*Creation Language*, 71).

119 Porter, "Greek Linguistics," 35–36; cf. Fewster, *Creation Language*, 38–39.

120 Fewster's summary continues: "Systemic functional monosemy thus appreciates lexis as a feature that contributes to the metafunctions of discourse (ideational, interpersonal, and textual), as it relates and interacts with other discourse features" (*Creation Language*, 167).

further than other proposals for ‘general meaning,’ such as Turner’s claims about χάρισμα discussed above. I certainly agree that a monosemic account is superior to multiple meanings of πνεῦμα (*breath, spirit, wind, Spirit*, etc.) or κτίσις (*creation, creature, authority system*, etc.). Yet by what process does ‘wind’ come to indicate a *state of mind* (e.g., πνεύματι . . . πραΰτητος; “a spirit of gentleness”; 1 Cor 4:21; cf. Gal 6:1; Eph 4:23; 1 Pet 3:4)? If “*something that has been brought into existence*” is present in all occurrences, how does Fewster account for instances where the *act* of creation and not a *thing* is in view (e.g., ἀπὸ κτίσεως κόσμου; “from the creation of the world . . .”; Rom 1:20; cf. *Pss. Sol.* 8.7; Josephus, *J.W.* 4.533)? Fewster does not consider such questions before arriving at his preferred monosemic value for κτίσις.

As we will explore further below, my own proposal diverges from Fewster in its linguistic framework as well as in its perspective about the location of meaning. Both of these perspectives are certainly open to debate, but the question at hand concerns our variant proposals for why and how we should approach words with a monosemic bias. My approach maintains ties with Ruhl; Fewster’s does not. Fewster is clear about why he separates himself from Ruhl’s pragmatic/cognitive approach:

Monosemy is fundamentally a cognitive linguistic theory and in that regard is primarily concerned with a lexeme’s semantics as it relates to the conceptual ordering of the mind, and thus shares many of the shortcomings of cognitive polysemy. The theory, therefore, may be unable to adequately address meaning in terms of social interaction.¹²¹

Unfortunately, by dispensing with the way Ruhl understands monosemy actually to function, Fewster has forfeited any substantive theoretical basis for holding to a monosemic bias. Fewster believes SFL is better suited for biblical studies than cognitive approaches like RT because it “appreciates meaning as a function of a complete utterance (i.e., a discourse) that is framed in terms of social interaction.”¹²² He is greatly dissatisfied with ‘semantic minimalism’ and vague notions of ‘context’ that he believes plague cognitive approaches.¹²³ Fewster summarizes his preference for SFL:

¹²¹ *Creation Language*, 39.

¹²² *Creation Language*, 25.

¹²³ *Creation Language*, 33. See, for example, Fewster’s analysis of relevance theory as employed by Gene Green:

Green argues that, as opposed to other semantic theories, Relevance Theory provides a robust theory of context that involves the material conditions of author and recipient,

In contrast to cognitive linguistics, SFL views language as a fundamentally social phenomenon. To put it simply, language is a type of social behaviour. There is a give-and-take relationship between a social context and the language used in that context. Context informs language use, while language use in turn forms and reforms the social context. Systemic linguistics, therefore, posits a direct link between a given context and the use of language within that context.¹²⁴

My own proposal concurs with this sentiment, but takes issue on two points. First, Fewster's dismissal of cognitive approaches is far too sweeping, since language-in-use can in fact interact efficiently with a cognitive framework, as we will see below.¹²⁵ Second, at least within Fewster's work, 'language user' and 'a given context' are not fully defined. Fewster never specifies who 'the reader' is (historical reader? ideal reader?), nor does he define 'context' any further than simply the corpus of Greek texts he has chosen for his study. Halliday claims that "it is the social context that defines the limits of the options available,"¹²⁶ but Fewster makes no claims about what that social context is.

He seems to consider his study of the 'meaning potential' that can be found via systemic analysis sufficient to engage in discussions about meaning:

An investigation of the meaning in a particular text consequently requires an analysis of the system (thus meaning potential) and structure of that

the particular discourse, and the encyclopedic knowledge of the author and recipient. However... Green lacks a thorough description of how this three-fold semantic perspective interacts with a robust definition of context to imply a specific pragmatic effect in a given text. That is to say, Green's description of [an ad hoc concept] ends up being maximalistic, while the 'context' is vague and not well-defined.... Attempts to subvert such practices, such as Green's work in Relevance Theory, end up reflecting many of the shortcomings of other highly polysemous and 'context-sensitive' approaches. Furthermore, the very traditional notion of semantics promotes an over-emphasis on words themselves, maintaining a maximalist perspective that heads in the direction of theological lexicography, which indicates why it prevails in light of Barr's critique. In addition to this halt in theoretical progression, a relatively undefined notion of context, together with the general short-comings of a cognitive and polysemic view of lexis, calls for a re-modeling of biblical lexical semantics" (*Creation Language*, 35–36).

124 *Creation Language*, 39.

125 Halliday and Matthiessen view their approach as encompassing cognitive models: "[C]ognition [is] not thinking but meaning: the 'mental' map is in fact a semiotic map, and 'cognition' is just a way of talking about language" (*Construing*, x).

126 Halliday, "Language in a Social Perspective," *Educational Review* 23.3 (1971): 59; cited in Fewster, *Creation Language*, 41.

text; in other words, what were the choices and what constrained those choices? . . . The interpersonal metafunction is primarily concerned with the creation and maintenance of social relationships. From this point of view, language reveals the user's thoughts, attitudes, and feelings as well as performing interaction with the other participants. This metafunction explicitly reveals the social nature of language as messages are arranged with respect to participants.¹²⁷

But who are the participants? Fewster rightly balks at historical-critical searches for authorial intent ("The question is not, how did the author realize his or her semantic choices? but, what semantic choices does this particular instantiation realize?").¹²⁸ But if meaning is found solely in the text, what does 'social' mean?

The difficulty, of course, is that Halliday and other proponents of SFL generally consider contemporary contexts (and primarily modern English). In these settings, participants in a language are accessible and the social setting is defined.¹²⁹ When SFL is applied to the biblical text, according to Fewster "the only available objects of measurement are instantiations of the lexicogrammatical stratum. A lexical semantic analysis of a biblical text is essentially a bottom-up exercise in which the lexicogrammatical patterning is abstracted to its semantics. . . . [I]n my specific application to biblical texts . . . the only measurable data is epigraphic."¹³⁰ If this is so, SFL's social framework and practical benefits are severely mitigated.¹³¹

At bottom, then, Fewster's goal to establish a theoretical framework that is "dependent upon language-in-use, thus providing viable and practical insight

¹²⁷ *Creation Language*, 42.

¹²⁸ *Creation Language*, 45.

¹²⁹ See, e.g., Halliday and Ruqaiya Hasan's examination of the way a text's organization is closely related to the value it has in its socio-cultural environment: *Language, Context, and Text: Aspects of Language in a Social-Semiotic Perspective* (Oxford: Oxford University Press, 1989).

¹³⁰ *Creation Language*, 45, 47; cf. Jeffrey T. Reed, *A Discourse Analysis of Philippians: Method and Rhetoric in the Debate Over Literary Integrity* (JSNTSup 136; Sheffield: Sheffield Academic Press, 1997), 57.

¹³¹ Discourse analysts are careful not to equate ideational meaning with external reality, though many would suggest that analogies can often be drawn (cf. the 'principle of analogy' in Gillian Brown and George Yule, *Discourse Analysis* [Cambridge: Cambridge University Press, 1983], 64–7; cited in Reed, *Philippians*, 62 n. 70). My question here is with how Fewster's analysis proposes to interact with 'readers' (see further below).

into the analysis of text"¹³² is one that I wholeheartedly endorse. The proposal that follows presents an alternative to Fewster's approach, and perhaps challenges his claim that a functional paradigm is inherently superior to a cognitive-based approach for biblical interpretation. This alternative proposal attempts to provide both a robust theory of monosemy and a way to link such a theory to exegetical study of the biblical text.

Beyond Ruhl: Relevance Theory and Ad Hoc Construction of Meaning

The theoretical framework within which my response to the notion of a 'general' or 'abstract' meaning is situated is the relevance theory (RT) of Deirdre Wilson and Dan Sperber, which has been further refined and developed by Robyn Carston.¹³³ The body of literature that has proliferated since the inception of RT in the late 1980s is vast, though excellent summaries are readily available.¹³⁴ My reliance upon RT is not entirely novel in biblical studies; already in 1991 Ernst-August Gutt applied RT to biblical texts as part of his endorsement of RT as a stand-alone translation theory, and in recent years scholars such as Gene L. Green have strongly advocated the adoption of RT for biblical (and even theological) study.¹³⁵ Karen H. Jobes, writing about RT and Bible translation, summarizes the shift:

¹³² *Creation Language*, 168.

¹³³ The standard works are Dan Sperber and Deirdre Wilson, *Relevance: Communication and Cognition* (2d ed.; Oxford: Blackwell, 1995 [1986]) and Robyn Carston, *Thoughts and Utterances*.

¹³⁴ In addition to *Relevance: Communication and Cognition*, see Wilson and Sperber, *Meaning and Relevance* (Cambridge: Cambridge University Press, 2012), and the digest in Wilson and Sperber, "Relevance Theory," in *The Handbook of Pragmatics* (ed. Laurence Robert Horn and Gregory Ward; Malden, MA: Blackwell, 2004), 607–32. See also the online bibliography maintained by Francisco Yus (<http://personal.ua.es/francisco.yus/rt.html>, accessed 16 April, 2015).

¹³⁵ Ernst-August Gutt, *Translation and Relevance: Cognition and Context* (2d ed.; Manchester: St. Jerome, 2000 [1991]); Gene L. Green, "Relevance Theory and Biblical Interpretation," in *The Linguist as Pedagogue: Trends in the Teaching and Linguistic Analysis of the Greek New Testament* (ed. Stanley E. Porter and Matthew Brook O'Donnell; Sheffield: Sheffield Phoenix Press, 2009), 217–40; "Relevance Theory and Theological Interpretation: Thoughts on Metarepresentation," *JTI* 4, no. 1 (2010): 75–90; and "Lexical Pragmatics and Biblical Interpretation," *JETS* 50, no. 4, (2007): 799–812. For an application of RT to NT exegesis, see

Work in the cognitive sciences of the last thirty or forty years has caused a rethinking of linguistic relativity in recognition that the physiology of the human brain and its cognitive functions at the neural level are universals that constitute how language is processed in the mind. This has given rise to a mediating position that has been congenial to the emergence of a new theory of how language communicates meaning, relevance theory.¹³⁶

The preceding discussion of semantics and pragmatics has provided some background for the reasons I find RT helpful, and it is beyond the scope of this monograph to offer a defense of RT in its totality.¹³⁷

A brief sketch is necessary, however, to situate properly my proposal for monosemy. Against semiotic understandings of communication in which a speaker's thoughts are duplicated in the mind of the hearer, RT holds that

Stephen Pattemore, *The People of God in the Apocalypse: Discourse, Structure, and Exegesis* (SNTSMS 128; Cambridge: Cambridge University Press, 2004).

136 "Relevance Theory and the Translation of Scripture," *JETS* 50, no. 4 (2007): 776.

137 Kent Bach has recently offered a concise summary of the primary critiques leveled at RT. Two critiques among them bear mentioning. First, Bach complains that John Austin's distinction between locutionary acts (what a speaker says), illocutionary acts (what a speaker means), and perlocutionary acts (intentionally producing further effects on the speaker's audience) seem to have no place in RT ("Implicature vs. Explicature: What's the Difference?" in *Explicit Communication: Robyn Carston's Pragmatics* [ed. Soria Casaverde, María Belén, and Esther Romero; Houndmills, Basingstoke: Palgrave Macmillan, 2010], 133). On this point Bach seems to think that RT, intended primarily as an approach to utterance comprehension, needs to give further attention to the speaker's standpoint. However, given that my interests in this monograph are on texts (specifically Paul's writings), and I am convinced that 'Paul's intentions' are irretrievably lost, I am not bothered by RT's interest in the audience's *assumptions about* the beliefs and attitudes the speaker is expressing. Second, Bach believes that "relevance theory does not do justice to Grice's insight that communication is a kind of game of coordination: the speaker intends the hearer to figure out what he means partly on the basis that he is intended to do so, and the hearer, in figuring out what a speaker means, presumes that the speaker intends him to do so" ("Implicature vs. Explicature," 136). Here Bach seems to suggest that I must talk about Paul as if he is an "applied relevance theorist" who can predict "which interpretation of a given utterance best satisfies relevance principles." It is true that when I talk about 'rhetorical strategies' and such, I speak as if 'Paul' deliberately shaped the text in various ways (i.e., Paul uses the mental images associated with ζῆλος in strategic ways). Again, though, since 'Paul' is knowable only through the text itself, the 'game' is something that takes place between the reader (which I am analyzing according to RT) and the text (which is knowable as a relatively stable series of words, combined with appropriate information gleaned from historical, linguistic, and socio-cultural study; largely intertextual in nature).

communication involves the *modification of the cognitive environment* of the hearer.¹³⁸ That is, the hearer makes the assumption that the speaker intends to communicate.¹³⁹ This sounds rather obvious, but the discredited assumption that speakers simply encode and hearers simply decode remains remarkably influential given the advances in semiotic theory over the past decades. Language is a code, but it is only *part* of the intended communication, which the hearer must infer based on a wide range of implicatures (which are the centerpiece of Gricean pragmatics) or explicatures (which Robyn Carston argues are more germane).¹⁴⁰ Since a speaker's meaning is linguistically underdetermined, the fundamental insight of RT is that "[h]uman cognition tends to be geared to the maximisation of relevance."¹⁴¹ Specifically, human

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- 138 Robyn Carston writes on the relationship between philosophical and cognitive science perspectives: "Broadly speaking, there are two perspectives on pragmatics: the 'philosophical' and the 'cognitive'. From the philosophical perspective, an interest in pragmatics has been largely motivated by problems and issues in semantics. . . . The advent of cognitive pragmatics, specifically of the relevance-theoretic approach, has brought a rather different orientation: 'pragmatics' is a capacity of the mind, a kind of information-processing system, a system for interpreting a particular phenomenon in the world, namely human communicative behavior" ("Linguistic Meaning, Communicated Meaning and Cognitive Pragmatics," *Mind And Language* 17, no. 1–2 [2002]: 128–9); cited in Barry C. Smith, "Meaning, Context, and How Language can Surprise Us," in *Explicit Communication: Robyn Carston's Pragmatics* (ed. Soria Casaverde, María Belén, and Esther Romero; Houndmills, Basingstoke: Palgrave Macmillan, 2010), 93.
- 139 As Bach puts it: "in figuring out what a speaker means an addressee presumes that the speaker intends him to do so" ("Implicature vs. Explicature," 130). Bach would suggest that neo-Griceans like himself view this as a kind of game involving strategic interaction, whereas proponents of RT talk more about this assumption as an ordinary cognitive process.
- 140 See especially Grice's work on meaning and conversation: H. Paul Grice, "Meaning," *Philosophical Review* 66 (1957): 377–88; "Logic and Conversation," in *Syntax and Semantics 3: Speech Acts* (ed. P. Cole and J.L. Morgan; New York: Academic Press, 1975), 41–58. Grice is widely viewed as the most influential proponent of explaining meaning at the pragmatic level (inference) rather than at the semantic level (disambiguation). As originally developed by Sperber and Wilson, RT was based on implicatures, but Carston has argued convincingly that cases usually thought of as implicature are better handled as explicatures; that is, inferential enrichment which contributes to truth-conditional semantics, effectively eliminating any role for 'what is said' (*Thoughts and Utterances*, 116–64; "Relevance Theory and the Saying/Implicating Distinction," in *The Handbook of Pragmatics* [ed. Laurence Robert Horn and Gregory Ward; Malden, MA: Blackwell, 2004], 633–56). See also Bach's recent summary: "implicatures/explicatures go beyond what is said (in a strict sense) and yet fall short of being implicatures" ("Implicature vs. Explicature," 126).
- 141 Sperber and Wilson, *Relevance*, 260.

cognition occurs as a balance between minimal processing effort and maximum cognitive effect:

Extent condition 1: An assumption is relevant to an individual to the extent that the positive cognitive effects achieved when it is optimally processed are large.

Extent condition 2: An assumption is relevant to an individual to the extent that the effort required to achieve these positive cognitive effects is small.¹⁴²

Within this framework, Sperber and Wilson argue convincingly that very little of a communicator's conceptual repertoire is lexicalized.¹⁴³ Pragmatic enrichment of encoded meaning (semantics) takes place at every level, so that what is expressed by an utterance (the 'truth-conditional proposition') cannot be obtained by semantic means alone. This is known as 'semantic underdeterminacy' and has received wide acceptance from advocates of RT.

Most importantly for our discussion of monosemy, Sperber, Wilson and Carston claim that, given the phenomenon of semantic underdeterminacy, concept construction is ad hoc. That is, "[w]ords uttered in a particular context provide access to concept schemas but, in any and every particular utterance, the concepts themselves shift and morph."¹⁴⁴ This includes the narrowing or broadening of concepts, as well as category extension (metaphors).¹⁴⁵ So in a

¹⁴² Sperber and Wilson, *Relevance*, 265.

¹⁴³ Sperber and Wilson, "Mapping," 185.

¹⁴⁴ Green, "Lexical Pragmatics and the Lexicon," 321; cf. 328–29. Carston herself states that the term ad hoc concept "is used to refer to concepts that are constructed pragmatically by a hearer in the process of utterance comprehension. [...] The description of such concepts as '*ad hoc*' reflects the fact that they are not linguistically given, but are constructed on-line (on the fly) in response to specific expectations of relevance raised in specific contexts" (*Thoughts and Utterances*, 322).

¹⁴⁵ It should be noted that Carston has recently questioned whether lexical meaning is in fact conceptual (directly expressible). She writes that such a non-conceptual approach "has consequences for (relevance-theoretic) pragmatics, in that we can no longer think in terms of the narrowing or broadening of denotations (or of concept adjustment) as there is no linguistically-specified denotation to narrow or broaden (and no concept to adjust)" ("Word Meaning and Concept Expressed," *Linguistic Review* 29, no. 4 (2012): 622). The position adopted in this chapter is that a word can contribute to the meaning of the discourse with or without the existence of a linguistically-expressible general or abstract meaning.

given context, the hearer or reader is constantly creating meaning, down to the level of the very words themselves.¹⁴⁶

To understand how this works in practice, we must clarify what exactly the “lexically-based input to pragmatics” is.¹⁴⁷ In our discussion of Ruhl above, we saw that Ruhl considers this input to be a highly abstract and generalized semantic meaning that is present in all occurrences. According to RT, there are *two* parts to what a word contributes to the process of interpretation. First, there is a ‘semantic’ part (in a narrow sense) that could be conceived of along the lines of what Ruhl is suggesting.¹⁴⁸ Second, there is a ‘non-semantic’ (or we might say non-stable) part, an ‘encyclopedia’ of concepts that are associated with the encoded meaning. As Wilson and Sperber summarize in their seminal essay on the ‘mental lexicon’: “[G]iven the inferential nature of comprehension, the words in a language can be used to convey not only the concepts they encode, but also indefinitely many other related concepts to which they might point in a given context.”¹⁴⁹

The encyclopedic information plays a key role in the process of maximizing relevance described above, where a reader activates and adjusts various concepts in response to a word or phrase. Robyn Carston describes the encyclopedia as containing “general knowledge and individual beliefs about the things they denote, cultural knowledge, including stereotypes, which the individual may or may not endorse, imagistic representations, and perhaps also episodic memories.”¹⁵⁰

146 My argument is that speakers and hearers are oriented towards real communication and thus never think in purely semantic terms. Though he disagrees, Tuggy puts it well: “native speakers will not be conscious of the linguistic meanings of the words they use, but only of their pragmatically contaminated variants” (*Kīsa*, 344).

147 Carston, “Word Meaning,” 611.

148 For a recent treatment of encoded semantic meaning (specifically, a referentialist account of the content and an atomistic account of concepts), see Jerry A. Fodor, *LOT 2: The Language of Thought Revisited* (Oxford: Clarendon Press, 2008). See also Carston’s discussion of the relevance-theoretic conception of linguistic semantics (*Thoughts and Utterances*, 56–57).

149 Sperber and Wilson, “Mapping,” 197.

150 “Word Meaning,” 612; cf. *Thoughts and Utterances*, 321: “The encyclopaedic entry comprises a wide array of different kinds of knowledge, including commonplace assumptions, scientific information, culture-specific beliefs and personal, idiosyncratic observations and experiences. Some of this information may be stored as discrete propositional representations, some of it may be in the form of integrated scripts or scenarios [...] and some may be represented in an analogue (as opposed to digital) format, perhaps as mental images of some sort.” Adrian Pilkington has recently suggested that if mental images are included in encyclopaedic entries, then other sensory images and representations

More recently, Agustín Rayo has referred to the encyclopedia (which he believes is the *only* input to pragmatics) as a ‘grab-bag’ of mental items: “memories, mental images, pieces of encyclopedic information, pieces of anecdotal information, mental maps, and so forth.”¹⁵¹ Rayo provides the example of a color like *blue*, with which a hearer might associate some particular shades of blue, the information that blue represents the sky on a clear day, the memory of a blue piece of clothing, and so on.

These mental items would not necessarily be shared by all, of course, and at this point one might object that we have entered a wholly subjective and speculative arena. As we will see below, the situation may not be as dire as it first appears. At the very least, within a *text* the opportunity for identifying more consistency among readers’ grab-bags is available. Without making any claims for intentionality, the text affords interpreters concrete markers by which to substantiate claims like “Paul shapes reader’s conceptions of ζῆλος in such and such a way.” At this point, then, it becomes important to distinguish the analysis of a term within a text from the short, conversational phrases and sentences usually considered by relevance theorists.

Relevance Theory and Reading Texts

To address the question of the relationship between the ‘short, spoken exchange’ usually considered by relevance theorists (what linguists call the ‘canonical situation’; e.g., Peter: *I’m tired* // Mary: *I’ll make the meal*) and the literary text, Keith Green notes that “[i]n place of Mary and Peter we have the text’s

of affective states could also be included (“Metaphor Comprehension: Some Questions for Current Accounts in Relevance Theory,” in *Explicit Communication: Robyn Carston’s Pragmatics* [ed. Soria Casaverde, María Belén, and Esther Romero; Houndmills, Basingstoke: Palgrave Macmillan, 2010], 164–5). Pilkington cites Antonio Damasio, who discusses the sensory information associated with VIOLIN, including “representations of shape, motion, color and texture,” “somatosensory representations . . . relative to the pressure the instrument will have exerted in the perceiver’s body,” and “a range of somatic states appropriate to one’s experience of a violin, e.g. like or dislike, pleasurable or painful sensation” (“Concepts in the Brain,” *Mind and Language* 4 [1989]: 26). Various theories have been posited to describe how the brain actually organizes this information. Fodor finds it useful to think of concepts as ‘filenames’ for collections of contingent information (*LOT* 2, 95).

151 “A Plea for Semantic Localism,” *Noûs* 47, no. 4 (2013): 648; cited in Carston, “Word Meaning,” 620–21. Rayo’s take on semantic content is essentially eliminativist (there is no semantic input per se).

persona and the reader herself.”¹⁵² That is, just as the non-linguistic aspects of Peter and Mary’s communication (which are specified by theorists) supply a *cognitive environment that guarantees relevance*, “[a] reader’s encounter with a literary text must also carry that guarantee.”¹⁵³ RT holds that the text influences the mental encyclopedia by strengthening, contradicting, modifying, or erasing assumptions and images already held, and that “energy is expended in this processing effort.”¹⁵⁴

The key point here is that “the text itself triggers the processing procedures in its guarantee of relevance.”¹⁵⁵ In other words, close analysis of the text itself does allow interpreters to say something about the ad hoc construction of meaning that occurs when readers encounter ζῆλος in Paul’s letters. Just as spoken communication is processed through a search for a satisfactory range of cognitive effect (maximum effect at minimum effort), so too the literary text acts as a frame for creating meaning.

Green recognizes that when applied to texts, ‘relevance’ is roughly synonymous with what might be called ‘thematic coherence’ (such as in the interpretation of poetry).¹⁵⁶ In fact, many of the elements traditionally associated with literary criticism (genre, staging, perspective, etc.) are brought to bear on the meaning-making that occurs even at the level of a single word. Green uses the example of the word *sleep* in Robert Frost’s well-known poem *Stopping By Woods on a Snowy Evening*. This word might be understood in the metaphorical sense of ‘death,’ depending on the way the poem has shaped the search for relevance. It is important to remember, though, that RT is not a method that will tell us what *sleep* means in Frost’s poem nor what ζῆλος means in 2 Cor 7:7. RT can tell us, however, *how* these words come to mean what they do in these contexts. Since the inception of RT, Sperber and Wilson have insisted that these kinds of ‘poetic effects’ (or we might say literary elements) can be accounted for within RT as ‘weak’ pragmatic effects.¹⁵⁷ When a reader offers an interpretation of a poem that seems deliberately to open itself to multiple interpretations, she is simply drawing on these weak effects. Often times,

152 “Relevance Theory and the Literary Text: Some Problems and Perspectives,” *Journal Of Literary Semantics* 22, no. 3 (1993): 208–9. Green notes that although texts seem to ‘speak’ to a silent reader, it is “unfair to call the reader silent, for she must actively seek contexts for the understanding of that text.”

153 “Literary Text,” 211.

154 “Literary Text,” 211.

155 “Literary Text,” 209.

156 “Literary Text,” 212. Green notes Anglo-American New Criticism in particular.

157 Cf. Wilson and Sperber on rhetoric and relevance (*Meaning and Relevance*, 84–96).

though, not least in the NT, explicit and identifiable (thus ‘strong’) pragmatic effects are made present by the interpretive process. Interpreters have always devoted attention to these effects (exegesis), but have not always had a framework within which to articulate the way these effects shape meaning all the way down to the level of individual words.

Again, it is the ‘search for contexts’ that occurs when a reader encounters a text that distinguishes this relevance-theoretic account from frameworks that minimize the role of the reader. As Regina Blass puts it: “[T]he text alone rarely encodes enough information to determine the intended logical relations among propositions in a discourse; nor is the role of context simply one of enabling coherence relations to be established . . . it is relevance relations between text and context (in the sense of Sperber and Wilson 1986) which are paramount in successful interpretation.”¹⁵⁸

To illustrate, let us take up the rather straightforward example of ζῆλος in 1 Cor 3:3:

ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε;

For in so far as there is ζῆλος and strife among you, are you not of the flesh, and behaving according to human inclinations?

Borrowing from Green’s examination of the “range and depth of frames and contexts” associated with the lexical item *sleep* in Frost’s poem, we might consider the following observations:¹⁵⁹

- 1) *The item occurs as a paradigmatic choice, within a range of possible choices.* ζῆλος could be something positive or something negative in 1 Cor 3:3. Within the argument I am making in this chapter, this choice applies not to disambiguation but to the construction of ad hoc meaning undertaken in every occurrence.

¹⁵⁸ “Are There Logical Relations in a Text?” *Lingua* 90, no. 1–2 (1993): 93.

¹⁵⁹ “Literary Text,” 213. The ultimate task of Green’s essay is to show that texts, although they are in a sense ‘disembodied discourse,’ carry a guarantee of relevance no different from that of the canonical situation. Relevance is foregrounded by an act of the reader, but this is no less true for the canonical situations considered by relevance theorists (they treat utterances as stable phenomena, i.e., texts); cf. “Literary Text,” 216.

- 2) *The item occurs in the company of other items in the syntagmatic chain.*
In this case, ζῆλος is coupled with ἔρις as the (predicate) nominative.
- 3) *The item occurs subject to pragmatic processing.*
This is true of all words in all texts.
- 4) *The item occurs within a text which we take to be poetic.*
In this case, the text is an ancient Greek epistolary form.¹⁶⁰
- 5) *The immediate context in which the item occurs is the experience of the majority of the poem.*
In this case, ζῆλος occurs within the argument presented in the body of Paul's letter.
- 6) *Some aspects of that context might include our knowledge of the speaker, lexical items having already occurred and other formal constraints such as the functioning of the genre itself.*
These aspects correspond with much of traditional exegesis and will receive further attention in Chapter Four, but here we may note especially the way the word group recurs in 12:31 (ζηλώω); 13:4 (ζηλώω); 14:1 (ζηλώω); 14:12 (ζηλωτής); and 14:39 (ζηλώω), and, if the reader chooses a canonical context, the occurrences in (e.g.) the rest of Paul's letters (e.g., ζῆλος καὶ ἔρις in Rom 13:13; 2 Cor 12:20; and Gal 5:20).
- 7) *The frame of relevance is dependent upon our knowledge and experience of poetry, and this can affect the contexts chosen.*
In this case, our knowledge and experience of ancient Greek letters may factor in, such as the use of the ζηλ- word group in pathetic persuasion.
- 8) *The immediate situation of the utterance does not act as a context. Any relation between the situation of the utterance and the receiver, that is, the reader, can only be glossed from the text itself.*
This aspect applies for most exegetical analyses insofar as they make claims that extend beyond "this is what the text means to me," though one might resist this if the text is being read, say, as part of a worship service ("This is the word of the Lord . . .").
- 9) *From our experience of the poem we can create a 'thematic-coherer'—a context through which frames of relevance are sifted.*
- 10) *The thematic coherence transforms the plethora of weak implicatures into a coherent set of strong ones.*

160 On the question of the legitimacy of transferring these observations on a *poem* to epistolary literature, it should be noted that Green's choice of a poem is for illustrative purposes only. Important here is the recognition of features that attend whatever genre is being considered (which of course are different between poetry and letters).

Here, the interpreter grants that Paul writes about a real possibility of ζήλος καὶ ἔρις for the purpose of correcting certain behaviors and elucidating the importance and significance of the gospel. Within in this frame, pragmatic effects that might shape the semantics of ζήλος become identifiable factors in creating meaning.

Seeking to explain Paul's combination of ἔρις and ζήλος, Anthony C. Thiselton rightly perceives that "[b]oth terms are concerned with advancing the claims and interests of the self."¹⁶¹ From a relevance-theoretic perspective, the text enacts other strong pragmatic effects on the word ζήλος as well. In 1:11–12, Paul describes the ἔρις he is deeply concerned about, which revolves around the correct person to emulate (1:12) and whether these 'wise' (σοφός; 1:19–20), 'powerful' (δυνατός; 1:26), and 'noble' (εὐγενής; 1:26) objects are truly worthy of emulation (τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν; 1:25). All of this information shapes the grab-bag for ζήλος and the particular mental items that are activated in 3:3.

Therefore the ad hoc meaning of ζήλος in 3:3 would include information and images associated with 'emulation,' rather than simply the encoded sense of the polyseme 'jealousy' that is accepted by virtually all commentators. These effects are then reinforced in the following verses (wrongly-directed ζήλος belongs to the life believers have left behind [3:4, 16]; and the 'wisdom' of emulating a particular person is foolishness to God [3:18–19]; etc.), thereby shaping the grab-bag that will be activated in the occurrences of ζηλώω in chs. 12–14.

These observations are oriented toward the creation of meaning from the reader's perspective, but within RT certain assumptions can be made about the 'speaker' (in this case, what the text supplies). Most important is that the writer will leave implicit everything the reader can be trusted to supply "with less effort than would be needed to process an explicit prompt."¹⁶² If certain information about the meaning of ζήλος is left unspecified, we may say that Paul believes a certain degree of mutual understanding exists between him and his readers. This may seem rather obvious, but again, RT provides a framework within which to understand the communicative event. So for example, if it can be shown that Paul assumes a certain familiarity with notions of 'ζήλος for the good' in Greek literature, it is appropriate for the reader to transform the weak pragmatic effects into a strong pragmatic effect in the search for relevance.

161 *The First Epistle to the Corinthians: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 2000), 293.

162 Green, "Literary Text," 215.

Relevance Theory and the Location of Meaning

It is clear from the preceding analysis that RT offers no escape from larger questions about the location of meaning in texts.¹⁶³ If the search for meaning can be located within the spectrum of behind-the-text, in-the-text, and in-front-of-the-text, it is clearly the latter for which RT offers the most help. RT is not a method to reclaim the notion of authorial intent, nor is it directly compatible with the text-centered approach of New Criticism.¹⁶⁴

163 Pattemore's remarks summarize the usefulness of RT as a hermeneutical tool: "Treating the text as, very precisely, a trace of a historical communication event, one that the audience would have assumed to have optimal relevance, has provided an entry point into the hermeneutical circle. . . . [T]he category of 'mutual cognitive environment' takes into account every aspect of what is commonly called 'context'. . . . The use of RT has not eliminated all subjectivity from the process of exegesis. But again, it recognizes this limitation and seeks to minimize it by means of the assessment of the trade-off between cognitive results and processing effort" (*People of God*, 214–15). This recognition of the need for further exegetical work and consideration of readerly location is one of my reasons for preferring the relevance theoretical framework over Halliday's SFL approach.

164 Cf. William K. Wimsatt Jr. and Monroe C. Beardsley, "The Intentional Fallacy," *Sewanee Review* 54 (1946): 468–88; "The Affective Fallacy," *Sewanee Review* 57 (1949): 31–55. Karen Jobes' interest in RT is in part tied to what she calls "its emphasis on the speaker's or author's intention to communicate" which "brings a welcome corrective to the reader-response hermeneutic that resulted from the over-zealous application of Wimsatt and Beardsley's *The Intentional Fallacy*" ("Translation of Scripture," 782). I fully agree that readers approach texts expecting to hear meaningful communication, but this should be sharply distinguished from viewing RT as a way to recover 'authorial intent,' which is unknowable. Jobes seems to confuse the assumption that texts aim to modify the cognitive environment of the reader with the assumption that we can recover authorial intent, and the distinction is essential. Ian E. Mackenzie uses RT to make a similar claim (that interpretation is primarily about the recovery of authorial intent) in his critique of non-intentionalist deconstruction, which he believes makes language "invariably ironic, random, arbitrary, irresponsible, mechanical and inhuman" (*Paradigms Of Reading: Relevance Theory And Deconstruction* [New York: Palgrave Macmillan, 2002], 2).

However, within RT (and other pragmatic theories), authorial intentions have no role in determining meaning. As John Phillips points out, using RT to make a claim for authorial intent "asserts in the guise of the humble claim for relevance theory a kind of totalitarianism of reading, which does not happily coexist with but is set up either to explain or exclude alternative paradigms" (review of Ian E. Mackenzie, *Paradigms Of Reading: Relevance Theory And Deconstruction* and Frank Lentricchia and Andrew Dubois (eds.), *Close Reading: The Reader, European Journal of English Studies* 8, no. 1 [2004]: 143–4). Relevance theory uses the language of 'intention,' but always deals with what the hearer

A lengthy discussion would do little to serve the thesis being advanced in this chapter. However, in light of the claims made above regarding texts and the relevance-theoretic ‘search for contexts,’ and more specifically in light of the claims I will make below about identity formation, some brief comments about ‘readerly interests’ are appropriate.

The key point is that a study of a word group in Paul’s letters is not a task that can be completed apart from *the reader’s chosen posture in relation to the text*. We have no access to ‘Paul’s intentions’ apart from the text and other recoverable data associated with the text (knowledge about Greek language and ancient history, etc.), but we do have access to the *reader* insofar as we adopt the position of the reader marked out by the text, whether provisionally or in a more absolute sense. By ‘provisional’ I mean something like Wayne Booth’s notion of ‘ethical criticism,’ which means approaching the text as a conversation partner who might also become a friend.¹⁶⁵ By ‘absolute’ I mean the sort of approach taken by readers who approach the text as the word of God in some authoritative and binding sense.

‘Reader,’ though, is a term in need of clarification. An ‘implied reader,’ as understood by Wolfgang Iser, is a rather wooden figure that is marked out by the text but makes few choices.¹⁶⁶ From the perspective of relevance-theoretic search for frames and contexts, Iser’s ‘implied reader’ falls short of the kind of involvement demanded by a text and inherent in Booth’s ‘ethics.’ My own view, especially in light of my interest in the way Paul shapes the identity of his readers (in part by shaping the mental encyclopedia of a word like ζῆλος), is that Umberto Eco’s understanding of a ‘model reader’ is more appropriate. Eco writes:

To organize a text, its author has to rely upon a series of codes that assign given contents to the expressions he uses. To make his text communicative, the author has to assume that the ensemble of codes he relies upon is the same as that shared by his possible reader. The author has to foresee a model of the possible reader (hereafter Model Reader) supposedly

thinks the speaker might have intended rather than the actual intentions (cf. Sperber and Wilson, *Relevance*, 15–21).

165 Cf. *The Company We Keep: An Ethics of Fiction* (Berkeley: University of California Press, 1988).

166 Cf. “Readers and the Concept of the Implied Reader,” in *The Act of Reading: A Theory of Aesthetic Response* (Baltimore: Johns Hopkins University Press, 1978), 27–38.

able to deal interpretively with the expressions in the same way as the author deals generatively with them.¹⁶⁷

Eco's definition of 'model reader' assumes an understanding of pragmatics much like the one I am arguing for in this chapter. Eco is concerned with linguistic 'presupposition pools' that help determine meaning at the level of a whole text, and to some degree my examination of Paul's use of the ζῆλ- word group is simply one component that can be used to situate a text within its literary/historical/linguistic context. Eco's 'model reader' is in fact a *real* reader who *takes on the character* of the author's 'implied reader' (or better, 'authorial reader'). In this sense, RT, with its interest in the communicative event, offers a helpful framework within which to account for the kind of reading Eco proposes. As Adrian Pilkington puts it:

There is a sense . . . in which a potential reader has to decide whether he is a suitable addressee. As becoming an addressee is an act of choice . . . the presumption of relevance does not hold in the same way. James Joyce's novels could not be accompanied by a presumption of relevance for readers he did not know. He did write them, however, with the intention that they be relevant to someone.¹⁶⁸

A Preliminary Relevance-Theoretical Reading

If we apply the idea of a mental encyclopedia for lexical items to the reading of a text, then, the grab-bag for a given lexical item would be shaped by the preceding discourse and the most relevant bits of information (what would be activated in the search for relevance) would be to some degree dictated by what has just been read. Here we might consider Carston's discussion of the phrase *Boris is a child*:

Depending on the wider discourse situation, contextual implications such as Boris is sweet and innocent, untouched by life experience, may

167 *The Role of the Reader: Explorations in the Semiotics of Texts* (Bloomington: Indiana University Press, 1979), 7. My appreciation for Eco is due to conversations with Joel B. Green (see, e.g., *Seized by Truth: Reading the Bible As Scripture*; Nashville: Abingdon Press, 2007, 118).

168 *Poetic Effects: A Relevance Theory Perspective* (Amsterdam and Philadelphia: John Benjamins, 2000), 82.

be inferred, based on assumptions accessed from the encyclopaedic entry for CHILD, which, by backwards inference, lead to a particular ad hoc concept CHILD*. In another utterance situation, different items of encyclopaedic information about children might be more highly activated making most accessible such implications as that Boris doesn't earn his keep, expects others to look after him, is irresponsible, etc., resulting in a distinct ad hoc concept CHILD** in the explication. And there are other—perhaps indefinitely many—possibilities.¹⁶⁹

If the phrase *Boris is a child* is found within a text that contains numerous thoughts, perspectives, inferences, and other bits of information about children, it is not difficult to imagine the ways that the grab-bag for CHILD would be modified and the ways the reader would naturally activate certain mental items upon reading the phrase. In other words, the text becomes the 'utterance situation' that is only hypothetical within Carston's analysis.

With this example in mind, and with the caveat that RT is a *framework* for the understanding of utterances and not a *method*, it may be helpful to attempt a preliminary relevance-theoretic account of the communication involved in reading Paul's letters. By writing, Paul seeks to modify the cognitive environment of his reader, and his reader's interpretive process is constrained by the search for relevance. Returning to Winger's treatment of νόμος in Rom 7:21 discussed above, we might say that Paul has been shaping the mental encyclopedia of the reader by the lengthy discourse involving νόμος in the previous chapters. When the reader encounters the occurrence in 7:21, various associations are activated and adjusted until maximal cognitive effects are obtained with the least mental effort. We need not rule out of hand that Paul's discourse would prompt the reader to begin a process of categorization such as Winger proposes, but RT cautions us to resist the idea that the reader must identify one of seven (or however many) existing senses of νόμος in order to understand Paul correctly. More careful exegetical study must be undertaken (which is precisely the point!), but in this case, the continuation of the discussion of 'law' as a resumption of the earlier treatment of the Mosaic Law (7:7–13) seems likely to meet the criteria for relevance.

But what is to be gained here? Why not just assume that Paul 'meant' something specific (one of several 'meanings'), and say that the reader disambiguates between these senses? Importantly, Sperber and Wilson define 'cognitive

169 "Word Meaning," 612–13.

effects' as "changes in the individual's beliefs."¹⁷⁰ This is a crucial advantage of RT as applied to studies of key words in biblical texts: as a communicator, Paul looks to shape his readers' beliefs about νόμος, and to transform and reorient their practices. He does this not by way of overt definition, but by way of a whole set of mental images that have been shaped not only by shared linguistic 'presupposition pools' available to his readers, but also by the immediate discourse (the letter). Even the most exhaustive list of meanings for νόμος cannot include the particular meaning that Paul's readers invest it with as they read. And more importantly, Paul (or we might say 'the text') can and does shape not only words but *readers*. I will return to the importance of identity-shaping below, as well as the important distinction between this linguistic phenomenon and 'theological lexicography.'

Relevance Theory and Monosemy

We must be clear, however, that linguists and interpreters who have adopted RT do not automatically endorse a 'monosemic bias.' RT moves us in the direction of an underspecified account of meaning for a given word that relies on the ad hoc construction of meaning on the part of the reader. This does not preclude some kind of description of the unique contribution that a given word can contribute to the text (whether conceptual [Sperber and Wilson] or non-conceptual [Agustín Rayo]), but it does make context determinative and it does resist the proliferation of multiple senses (polysemy). Such resistance to polysemy may already be enough to endorse a monosemic account of ζῆλος in Paul's letters (and perhaps also νόμος), but I believe a stronger case for a monosemic bias can be made. This seems to be the direction Robyn Carston has moved in a recent article:

I am far from sure that any such distinction [between monosemic and allegedly polysemic words] should be made: my working hypothesis is that (open class) words quite generally are susceptible to pragmatic adjustment in context and that some, a minority, of these (initially ad hoc) derived senses become routinized or conventionalized to varying degrees, due to repeated use. What we describe as 'polysemous words' are

170 Sperber and Wilson, *Relevance*, 265. See also the expanded definition in Carston, *Thoughts and Utterances*, 377.

those whose several senses have crossed some threshold of frequency or conventionality.¹⁷¹

In light of Carston's analysis, one might protest that there is very little difference in the end whether ζήλος as 'jealousy' and ζήλος as 'zeal' are considered meaning variants (polysemes) or simply conventionalized senses derived from a univocal lexical item. Paul and his reader, it might be said, simply identify the correct conventional meaning in context. As discussed above in our discussion of polysemy, however, it is far from certain that authors and readers can assume that conventionalized uses are in fact shared or standardized. Even if this were the case, the crucial question is whether the reader is to keep these senses (either polysemic or routinized) *separate*, or, as a monosemic bias would suggest, whether the adjusted ad hoc meanings are to inform and shape one another.¹⁷²

My argument is that multiple occurrences within a text or corpus do in fact shape one another, and that the appropriate way to account for this (especially for exegetical study) is to endorse a monosemic bias. For native Greek speakers in the first century, this is a wholly natural phenomenon, but for twenty-first century readers this (like many other tasks) requires exegetical effort. As we have seen, Ruhl's proposal for monosemy moves in the right direction but falls short because of its reliance on a lowest-common-denominator approach to 'general meaning.' More helpful is the recent proposal for monosemy by Thorstein Fretheim, who operates within the framework of RT. Fretheim argues that Grice's 'Modified Occam's Razor' (senses are not to be multiplied beyond necessity) should apply and that a monosemic bias is a fitting precept for RT.

171 "Word Meaning," 609 n. 2.

172 In her earlier work, Robyn Carston expressed doubts about MOR's "validity in a cognitive account of utterance semantics and pragmatics such as relevance theory." With respect to "the assumption that a monosemous analysis is always to be preferred to a polysemous one," she wondered if "it might well be more economical to retrieve a clutch of stored senses and choose among them, than to construct an interpretation out of a single sense and contextual information, guided by principles of rational discourse." The 2012 excerpt cited above seems to challenge this earlier position, though even within these earlier remarks she said "the 'if at all possible, go pragmatic' strategy . . . is one that I generally follow myself, as it makes for much more elegant analyses" (*Thoughts and Utterances*, 218–19 n. 50). 'Elegant' is not 'proven' by any means, but for the purposes of establishing a monosemic bias for NT study (and perhaps even lexicography), Carston's inclinations are worthy of consideration.

Specifically, Fretheim offers a “monosemy-based RT-inspired analysis of four lexical entries, two of them English and two Norwegian, all of which may initially look like fairly convincing candidates for a lexical analysis in terms of polysemy.” He argues that “a single parsimonious lexical definition designed to cover all uses, in combination with massive reliance on contextual enrichment in actual conversational dialogue, is superior to an account in terms of lexical polysemy and disambiguation in context.”¹⁷³

Obviously Fretheim’s notion of a “single parsimonious lexical definition” could be susceptible to the same problems we have identified in Ruhl, but upon further investigation Fretheim’s relevance-theoretic account does not depend on the sort of general meaning critiqued above. This is because Fretheim specifically examines ‘procedural’ (as opposed to ‘conceptual’) words (e.g., *after all* and *at least*), whose “lexically-based input to pragmatics” are best described with words.¹⁷⁴ NT word studies typically address *conceptual* words, whose encyclopedic inputs are far richer (in terms of mental images, perceptions, etc.) than those of procedural words. Fretheim is not directly concerned (as we are) with the question of how instances of a single sense shape one another in a particular discourse context, so he focuses his attention on the properties of the single lexical definition (we might say the narrower ‘semantic’ component of the input to pragmatics) itself.

Fretheim’s work is directly relevant, then, since the burden of his analysis is to show that what is called a separate lexical sense is very often *redundant* because it includes information that is already determined by other means (syntactic positioning, pragmatic effects, etc.).¹⁷⁵ This is the basis for an observation that lies at the heart of this monograph: ζήλος directed toward an inappropriate object is what gives it a negative connotation, and therefore positing the separate lexical sense *jealousy* is redundant. For Fretheim, the aim is theoretical clarity. For the purposes of NT exegesis, the consequences are higher:

173 “In Defense of Monosemy,” 83–84.

174 For instance, Fretheim’s monosemous account of the encoded lexical meaning of *after all* is as follows: “*After all* instructs the hearer to construe a premise (P)—conclusion (Q) relation between the proposition expressed by the utterance containing this marker and a different, contextually recoverable proposition” (“In Defense of Monosemy,” 88).

175 For example, Fretheim shows that the positioning of *after all* is what indicates that the proposition is a premise or a conclusion in a process of deductive reasoning. He then writes: “Does this mean that *after all* has two different encoded meanings depending on its syntactic location in the sentence used? Not at all. If the difference in meaning depends on what information we may derive from the syntactic position of the item, then we do not also want to duplicate it by including it in the lexical definition of the same item” (“In Defense of Monosemy,” 86).

the aim is to avoid partitioning a word into multiple senses so that interpreters do not miss the way a concept or term is shaped in a given text.

To summarize my proposal: a definition of ζῆλος might contain some elements that can be communicated with words, but must be conceived of as a single grab-bag of mental items (memories, mental images, pieces of encyclopedic and/or anecdotal information). As Fretheim defines it, a monoseme is “a lexical item with a univocal meaning which will inevitably be modified in context by a process of inferential enrichment of the encoded lexical meaning.”¹⁷⁶ The emphasis here is on the inevitability, which is one of the ways Fretheim's definition is superior to Ruhl's. By adopting Fretheim's approach, we take up the challenge posed by Joseph DeChicchis' critique of Ruhl: “[A] case could be made for mustering extralinguistic considerations in favor of a monosemic bias, but Ruhl chooses to remain within the domain of linguistics proper, that is, the domain wherein context can be successfully specified in one or two sentences.”¹⁷⁷

This is precisely what makes a ‘monosemy-based RT-inspired analysis’ appealing: it resists the kind of lowest-common-denominator approach endorsed by Ruhl, and at the same time encourages (and even requires) careful exegesis of the entire literary context. This is because the lexical definition (what the word itself contributes) is a mental grab-bag that has itself been shaped by the discourse. As María Requejo argues, from a cognitive linguistics perspective, “context is not some extra information we turn to when bare semantics is not enough.”¹⁷⁸ Linguistics is exegesis.

Are all words then monosemic? Perhaps not. The shaping of the grab-bag for (river) *bank* by its use in a given text should not be seen to influence an occurrence of (financial) *bank* that happens to occur in the same text (unless

176 “In Defense of Monosemy,” 80.

177 Review of Charles Ruhl, *On Monosemy: A Study in Linguistic Semantics*, *Language Sciences* 14 (1992): 172.

178 “The Role of Context in Word Meaning Construction: A Case Study,” *IJES* 7, no. 1 (2007): 170. Cognitive linguists generally share the view that polysemy is the norm, but the proposals for monosemy that cognitive linguists engage are no more advanced than Ruhl's. Even David Tuggy, who argues for the existence of rampant polysemy (with Ruhl as his primary target), admits that “[m]onosemists are right . . . in assigning great importance to context in the matter” because “[c]ontext makes possible the initial learning of different senses and reinforces them in continuing usage . . . [and] makes it possible for creative speakers and cooperative hearers to expand meanings to include new senses” (“*Kīsa*,” 357). Tuggy has polysemy in mind (he also thinks the ‘insulating power’ of context is what keeps polysemic senses from colliding), but his remarks are well suited to the role of context in ad hoc meaning construction.

some deliberate wordplay is explicitly indicated). This might be an example of homonymy, whereas polysemy involves senses that are *related* in some way. As discussed above, however, homonymy is not wholly distinguishable from polysemy; it is a spectrum. It may be that *bank* is not even polysemous, and that the two uses do not influence one another because they are highly constrained by contextual and co-textual features. Even so, the possibility exists that some words can be deemed polysemous after exhausting the options for monosemy.

Given that one of the primary advantages of a monosemic bias is that it precludes declarations of polysemy without exhaustive exegetical study, I am hesitant to suggest examples of polysemic words occurring in the NT. A possible candidate is the distinction between *πρεσβύτερος* in the sense of an authoritative figure in Luke 7:3; 9:22; 20:1; 22:52 (the ‘elders’); and *πρεσβύτερος* as simply the older of two sons in Luke 15:25. The argument in this case might be that although the shaping of the grab-bag invoked by the references to the Jewish ‘elders’ should be seen to influence the ‘elders’ appointed by Paul and Barnabas in Acts 14:23, there is little reason to think that the same grab-bag is at work when the ‘elder brother’ is spoken of in Luke 15:25. Decisively, ‘the elder’ (ὁ πρεσβύτερος) is situated in opposition to ‘the younger’ (ὁ νεώτερος; Luke 15:12).

Even here, though, the starting assumption should be monosemy, since it is in fact possible that some shaping of the grab-bag for *πρεσβύτερος* in 15:25 (the elder brother) does in fact take place by virtue of the other occurrences in the text (consciously or not).¹⁷⁹ At the theoretical level, the arguments presented in this chapter would in fact opt for a monosemic account of *πρεσβύτερος*. Fretheim proposes that a monosemic rather than a polysemic account of lexical meaning is to be preferred when 1) it is syntax and prosody that cause the hearer to exclude certain meanings, or 2) there exist contexts that neutralize the difference between the meaning variants.¹⁸⁰ In the case of *πρεσβύτερος*, Fretheim would argue for monosemy because at the syntactical/semantic level it is the appositional relationship to ὁ υἱός (Luke 15:25) that excludes the meaning involving authoritative figures.¹⁸¹

179 The argument that such effects can be considered ‘strong’ would have to be made via thorough exegesis.

180 “In Defense of Monosemy,” 113.

181 The same might be noted for ζήλος in Gal 5:20 (cf. Rom 13:13; 2 Cor 12:20), which excludes a positive connotation because of its inclusion in a list of vices (cf. Richard N. Longenecker, *Galatians* [WBC 41; Dallas: Word, 1990], 256). Or as Edward Adams claims regarding ζηλωτής ὑπάρχων τῶν πατρικῶν μου παραδόσεων (“being a zealot for the traditions of my ancestors”) in Gal 1:14, “the negative judgment is encoded in the object phrase (objective genitive) rather than the verb phrase” (“Ideology and Point of View in Galatians 1–2: A Critical Linguistic Analysis,” in *Diglossia and Other Topics in New Testament Linguistics*

At the practical level, of course, the exegetical value of this monosemic account of *πρεσβύτερος* is not evenly distributed. That is, the monosemic bias might help interpreters consider the ways the shaping of *πρεσβύτεροι* [τῶν Ἰουδαίων] influences the *πρεσβύτεροι* appointed by Paul and Barnabas in Acts 14:23, but it may not offer a great deal of help with respect to the occurrence in Luke 15:25. To show that a word is monosemic is not a guarantee of exegetical payoff. Yet it is important to be clear that my arguments in this chapter are not intended to designate *ζῆλος* as a special case in contradistinction to most other words. That *ζῆλος* is monosemic is simply what removes the blinders of semantic overspecification and alerts us to the ways Paul puts this word group to rhetorical and theological use.

Further Objections and Implications

We have seen that Fretheim's RT-inspired argument for a monosemic bias enjoys clear advantages over Ruhl's approach. Given that many linguists (even those working within RT) have yet to endorse a monosemic bias, we must respond to four further objections raised by those who think that a polysemic bias is more appropriate.

Problems with Parsimony as an Epistemic Virtue

Ben Phillips has recently argued that Grice's 'Modified Occam's Razor' (MOR), which forms the foundation of a monosemic bias, is wrong-headed because it is merely a subjective preference for simplicity. Phillips acknowledges that in some cases it may be more plausible to retain a single meaning and explain distinct uses in Gricean terms than to posit an ambiguity, but he insists that "MOR does not have a decisive role to play in adjudicating these debates" because "potential justifications of the epistemic import of parsimony in semantic theorizing fall short."¹⁸² If applied to the present study, Phillips might suggest that my argument for a monosemic account of the *ζηλ*-word group is simply the outcome of an unsubstantiated intuition that *ζῆλος* has a univocal lexical meaning for Greek speakers in the first century.

[ed. Stanley E. Porter; Sheffield: Sheffield Academic Press, 2000], 230). It will become clear in our survey of Greek literature and close exegetical readings in the following chapters that the *ζηλ*-word group easily meets Fretheim's second criterion as well.

182 "Modified Occam's Razor," *Australasian Journal of Philosophy* 90, no. 2 (2012): 372.

I grant Phillip's point that parsimony is an aesthetic virtue rather than an epistemic one.¹⁸³ The question, though, is whether a bias toward parsimony coheres with what we know about language acquisition and use. Thomas D. Bontly has examined the learning habits of children, and concludes that "language acquisition is semantically conservative: children will posit new meanings for familiar words only when necessary—only when they encounter utterances that make no sense to them, even though all the words are familiar."¹⁸⁴ Phillips questions whether these language acquisition habits necessarily mean that *theorists* should be biased against positing ambiguities,¹⁸⁵ but if Bontly's findings are accurate, his observations certainly seem sufficient if we are seeking a framework within which to understand the way a word is put to strategic use in a text.¹⁸⁶ Again, my argument is for *bias* (especially for the study of NT words), and Phillips' objection to parsimony as a universal principle does little to mitigate the arguments for monosemy as a starting assumption.

Semantic Oppositions

Ronald Landheer thinks a monosemic bias is misguided because semantic oppositions occur that seem to require polysemy. Landheer argues that pragmatic effects are insufficient to account for oppositions such as the verbs *open* and *shut*: "the difference between [different senses of *open*] is not only an experiential (pragmatic) difference, but also a lexical (semantic) one. Discrete

183 This argument is by no means universally accepted. For example, François Récanati makes much of MOR in his philosophical treatment of truth-conditional pragmatics (*Direct Reference*, 234–40).

184 "Modified Occam's Razor: Parsimony, Pragmatics, and the Acquisition of Word Meaning," *Mind and Language* 20, no. 3 (2005): 293.

185 "Modified Occam's Razor," 380. Phillips surmises that a child is "not in a position to know whether or not a convention is in place for the referential use."

186 Similarly, Tuggy writes of a Ruhlian monosemic bias: "Undoubtedly, life would be simpler for semanticians if each linguistic form had only one meaning. The question is ultimately empirical, however. Do the data support a model which posits only one meaning? If this particular kind of simplicity can be bought only at the expense of greater, more mysterious, and less probable complexities elsewhere, it may not be worth the price" (*Kīsa*, 342–3). He continues: "It is tempting to dismiss the 'monosemic bias' as pure question-begging; at best it is a fiat declaration that the burden of proof is heavily on those who claim (as I do) that particular meanings are not predictable" (*Kīsa*, 343 n. 25). Perhaps for Ruhl it is an arbitrary declaration, but I am interested in shifting the balance for NT word studies, not weighing in on the theoretical debate between linguists nor even the more practical decisions that go into the making of a lexicon.

senses are quite often, though mostly unconsciously, based on this kind of lexical oppositions. They could be the basis of a moderate polysemic bias.”¹⁸⁷

As discussed above, RT has no theoretical objection to maintaining a role for a semantic input, but this challenge would seem to call monosemy into question because the semantic value of *open* as opposed to *shut* (‘open the door’) appears distinct from *open* as in *unwrap* (‘open the present’).¹⁸⁸ Debates about individual instances do little to prove a rule, but satisfactory responses are available: with Pustejovsky we might attribute the difference to the object rather than the verb; or better, we might simply argue that the semantic opposition to *shut* is in fact present in all cases (some by metaphorical extension).

In any case, semantic oppositions are not justification for “a moderate polysemic bias” as Landheer claims. The assumption of polysemy may happen to be correct in some instances. As we considered above with *πρεσβύτερος*, it is a monosemic bias that would allow interpreters to consider the possibility that a word with a seemingly obvious semantic opposite is in fact best accounted for by a univocal lexical item. For example, the occurrence of *σάρξ* in 1 Cor 5:5, which is semantically opposed to *πνεῦμα*, may still be seen to shape the encyclopedia for instances of *σάρξ* as in ‘skin’ (e.g., 1 Cor 15:39).

Synonyms

David Tuggy claims that “[t]he fact that different synonyms are available within the language for certain meanings but not for others makes it clear at least that speakers can make (and are used to making) distinctions between the concepts involved.”¹⁸⁹ This seems to me a weak argument. By the grab-bag model, the ability of native speakers to make lists is expected, and simply means that various ad hoc meanings must be described using a variety of terms (often grasping to express mental images for which no word is available).

A similar phenomenon is visible in translations. The 85 occurrences of the *זנב* word group in the Hebrew Scriptures are rendered by a number of terms in the Vulgate: *zelare*, *aemulari*, *invidere*, *zelotypia*, *provocare*, *conciliare*, *irritare*, and *commotus* (we might translate these terms ‘be zealous,’ ‘emulate,’ ‘envy,’ ‘jealousy,’ ‘stir up,’ ‘be devoted to,’ ‘incite,’ ‘put in motion’).¹⁹⁰ Yet this is no reason to insist that *זנב* is polysemous. In fact, these same occurrences are almost

187 Review of Ruhl, 214.

188 Cf. Lakoff, *Women, Fire, and Dangerous Things*, 416; cited in Ruhl, *On Monosemy*, x.

189 “*Kīsa*,” 346.

190 See further E. Reuter, “*זנב*,” *TDOT* 13:57.

always translated with the ζήλ- word group in the Septuagint.¹⁹¹ It seems more likely that the Greek and Hebrew terms have a roughly synonymous univocal meaning than that their multiple meanings just happen to correspond in nearly every case. This is also true for English, though, tellingly, in the languages of central Europe, *jealousy*, *envy*, and *zeal* were not clearly distinguished until after the Middle Ages.¹⁹²

The Clash of Truth Values

Tuggy's weightier critique of monosemy, and the one that deserves the closest attention in light of my theses surrounding Paul's use of ζήλος, is his contention that native speakers confirm that truth values of different senses can clash. He reports:

Analysts' or native speakers' intuitions [that most words are polysemic] are confirmed by the fact that in many cases the meanings are different enough that their truth values can clash. The traditional tests for ambiguity and vagueness . . . involving various forms of conjunction and reduction, rely crucially on such clashes. . . . [I]f native speakers are asked to explain the meaning of *kīsa*, they will tend to indicate the prototypical meaning, either by gesture, by exemplification, by paraphrase, or by translation, and then if presented with a sentence where another meaning is needed, they will say that is another meaning. If invited to state

191 The LXX uses a form of -ζήλ- to translate נָאֵץ in 77 of 85 occurrences. Of those that differ (Deut 32:16; Ps 106:16; Prov 14:30; Isa 59:17; Ezek 8:3, 5; 35:11; 36:5), only five seem to translate נָאֵץ (παροξύνω in Deut 32:16; ἐκδικήσεις in Isa 59:17; παροργίζω in Ps 106:16; θυμός in Ezek 36:5; καρδία αἰσθητική in Prov 14:30). There are only six occurrences in which a form of -ζήλ- does not correspond with an occurrence of נָאֵץ (Gen 49:22; Lev 18:18; Deut 32:19; Prov 4:14; 6:6; Isa 11:11). See further Chapter Two.

192 Hildegard Baumgart has traced the words used to express the concepts of jealousy and zeal in German and English. In German, the Grimm brothers' *German Dictionary* (begun in 1838) informs us that *Eifer* ('zeal') does not appear until the fifteenth century, and Luther does not distinguish 'zeal' from 'jealousy' (he uses forms of *Eifer* to translate ζήλ-/נָאֵץ). In fact, it is only in the eighteenth century that the concepts of 'zeal' (*Eifer*) and 'jealousy' (*Eifersucht*, adding a form of *siech* 'sick') become distinct in regular usage. In French, the distinction comes somewhat earlier (*jalousie* can be found some centuries prior), but *jalous* was used to mean 'zealous' in Old French, and only more recently expressed with *zélé*, *empressé*, or *fervent*. See Baumgart's insightful treatment in *Jealousy: Experiences and Solutions* (Chicago: University of Chicago Press, 1990), 106–13.

what different things *kīsa* means, they can make a list of several. They can make or enjoy plays on the different meanings.¹⁹³

On the one hand, this critique could simply be disregarded because I do not deny that polysemy exists, and it may be the case that Tuggy has provided sufficient evidence that a polysemic account of *kīsa* is to be preferred. On the other hand, if the clash of values is what makes wordplay possible, the claim could be made that the wordplay between multiple senses is exactly what makes Paul's rhetoric effective. In a 2012 article that forms the basis for Chapter Three of the present book, I state my thesis regarding Gal 4:17–18 as follows:

Drawing attention to the way that ζῆλόςω is defined by its object in Greek literature, particularly when it is used in contexts involving emulation/imitation, I will argue that Paul exploits the interplay between “zeal” and “emulation,” between the behavior that characterizes those who are fervently dedicated to something (ζῆλος) and the objects of emulation that are regularly associated with having “ζῆλος for the good” in Greek literature.¹⁹⁴

To speak of ‘interplay’ seems to confirm Tuggy’s argument, thereby demanding a polysemic account of ζῆλος (*zeal* versus *emulation*). By this account, Paul plays with the multiple senses of ζῆλόςω much like the author of the Fourth Gospel does with ἀνωθεν (‘again’ or ‘from above’) in John 3:3.

Is Tuggy right, though, that to speak of the interplay between possible meanings is to admit polysemy? I think not, for two reasons. First, we have concurred with relevance theorists above that for every instance of a word, meaning is created ad hoc. As I will argue in a later chapter, various factors (notably the object of ζῆλόςω as people or an abstract entity) suggest that ‘emulation’-related information and images would be activated for the occurrence in v. 17b (‘you emulate them’) more so than for the occurrence in v. 18 (‘zeal for the good’). Tuggy would label this wordplay enabled by two separate and stable meanings, but unlike ἀνωθεν in John 3:3, the rhetorical strategies using the ζῆλ-word group that I will uncover in the rest of Galatians and 1–2 Corinthians span larger swaths of text and therefore seem not to rely on a clever turn of phrase in the moment. That is, the ‘play’ enters in when the question is raised as to who or what is worthy of ζῆλος.

193 “*Kīsa*,” 346.

194 Benjamin J. Lappenga, “Misdirected Emulation and Paradoxical Zeal: Paul’s Redefinition of ‘The Good’ as Object of ζῆλος in Gal 4:12–20,” *JBL* 131, no. 4 (2012): 777.

Second, and more importantly, it seems to me that to speak of *identity-making* is more appropriate than ‘wordplay’: the term is shaped by the ways it is employed throughout the letter. Another example of this might be the OT usage of $\aleph$, which is used in the context of the special, exclusive covenant relationship. It is not ‘wordplay’ to speak of God’s jealousy and the jealousy of a husband for a wife; rather, it is shaping the term in such a way as to change the hearer. In 1 Kgs 14:22 God is ‘moved to jealousy’ (MT $\aleph$, LXX $\pi\alpha\rho\alpha\zeta\eta\lambda\acute{o}\omega$) by Israel’s sins, and in 1 Kgs 19:10, 14 Elijah is ‘zealous’ (MT $\aleph$, LXX $\zeta\eta\lambda\acute{o}\omega$). There is ‘play’ going on (here a compound form with $\pi\alpha\rho\acute{\alpha}$ is used to indicate the transitive) not because ‘jealousy’ and ‘zeal’ are different senses but because $\zeta\eta\lambda\acute{o}\varsigma$ is attributed to God and to a human being. Elijah’s adoption of God’s attitude/emotion shapes the meaning of $\zeta\eta\lambda\acute{o}\varsigma$ (in other words, alters the contents of the reader’s grab-bag) in a way that shapes the social identity of readers who identify with Elijah in some way.¹⁹⁵

The Advantage of a Monosemic Bias

The claim of this chapter is that we should assume that the $\zeta\eta\lambda$ - word group is in fact monosemous; the support for this claim in Greek literature will be made in Chapter Two; and the remaining chapters will show that viewing the occurrences together in Paul’s letters brings several rhetorical and identity-shaping strategies into focus. To conclude our discussion in this chapter, then, it will be helpful offer a brief look at the way Paul’s usage supports our initial assumption of monosemy.

To return to our example of 1 Corinthians 12–14, if $\zeta\eta\lambda\acute{o}\omega$ is polysemous, when Paul’s readers encounter the phrase $\zeta\eta\lambda\acute{o}\upsilon\tau\epsilon\ \delta\acute{\epsilon}\ \tau\acute{\alpha}\ \chi\alpha\rho\acute{\iota}\sigma\mu\alpha\tau\alpha\ \tau\acute{\alpha}\ \mu\epsilon\acute{\iota}\zeta\omicron\nu\alpha$ (“But $\zeta\eta\lambda\acute{o}\upsilon\tau\epsilon$ the greater gifts”; 12:31), they must disambiguate between multiple senses. The standard lexicons offer the following entries:

BDAG:

1. be positively and intensely interested in someth., strive, desire, exert oneself earnestly, be dedicated

195 For more on ‘deliberate ambiguity,’ see Moisés Silva, *Biblical Words and Their Meaning: An Introduction to Lexical Semantics* (Grand Rapids: Zondervan, 1983), 149–51. For a recent discussion of the role of wordplay in meaning construction, see Akiko Fujii, “Meaning Construction in Humorous Discourse: Context and Incongruities in Conceptual Blending,” in *Language in the Context of Use: Discourse and Cognitive Approaches to Language* (ed. Andrea Tyler, Yiyoun Kim, and Mari Takada; Berlin: Mouton de Gruyter, 2008), 183–97.

2. to have intense negative feelings over another's achievements or success, be filled w. jealousy, envy¹⁹⁶

Louw-Nida:

25.76 ζηλώω^a: to be deeply committed to something, with the implication of accompanying desire

25.46 ζηλώω^b: to have a deep concern for or devotion to someone or something

25.21 ζηλώω^c: set one's heart on something that belongs to someone else—'to covet'¹⁹⁷

LSJ:

I. c. acc. pers., *vie with, emulate*; c. acc. rei, in bad sense, *to be jealous of, envy*; abs., *to be jealous*; b. c. acc. pers., *to be jealous for*. 2. *esteem or pronounce happy, admire, praise*

II. c. acc. rei, *desire emulously, strive after, affect*

III. also of persons, *pay zealous court to*¹⁹⁸

Given these options, the logical conclusion is that in 1 Cor 12:31 ζηλώω means 'strive for' (BDAG 1, LN ζηλώω^a, LSJ ii).¹⁹⁹ Then, when the reader encounters ἡ ἀγάπη οὐ ζηλοῖ (13:4), by the same process (since 'love is not...'), ζηλώω is determined to mean 'be jealous' (BDAG 2, LN ζηλώω^c, LSJ I). Understood as a problem of disambiguation, this example seems to be a rather uncontroversial instance of multiple senses that happen to be used in close proximity. Therefore Paul's use of the same word is irrelevant: σπεύδω would have conveyed essentially the same meaning in 12:31, and φθονέω would fit just as well in 13:4.

If ζηλος is in fact monosemic, however, other interpretive possibilities present themselves. Thinking of Carston's example involving *child* (innocent? immature?), we recall that the immediate discourse can have a profound effect on the reader's evaluation of a word's meaning. Context shapes the contents that are activated, as well as the grab-bag itself. By this accounting, the reader's assessment of ζηλος as positive or negative is not determined by disambiguation ("what sense does Paul mean here?") but by meaning-making ("what is to be our evaluation of the object of ζηλος here?"). By repeated use of this particular

¹⁹⁶ BDAG, 427.

¹⁹⁷ LN, 298, 294, 291.

¹⁹⁸ LSJ, 755.

¹⁹⁹ For our purposes here, I am setting aside the question of whether ζηλοῦτε is an indicative or an imperative.

word group (3:3; 10:22; 12:31; 13:4; 14:1, 12, 39), Paul's readers are prompted to shape their conception of ζῆλος. In this case, by reshaping ζῆλος, Paul reshapes the jealous rivalry within the community toward the zealous pursuit of greater things. The phrase ἡ ἀγάπη . . . οὐ ζηλοῖ (13:4) is a direct reminder of the ζῆλος καὶ ἔρις of 3:3 and is explicitly contrasted with ζηλοῦτε . . . τὰ χαρίσματα τὰ μείζονα (12:31) and ζηλοῦτε . . . τὰ πνευματικά (14:1) that bookend the discourse on love in chapter 13.²⁰⁰ It is the univocal meaning that opens up the opportunity for ζῆλος to participate in such rhetorical and identity-shaping purposes.

Identity-Making and the Monosemic ζῆλ- Word Group

The particular strategies employed in other passages besides 1 Corinthians 12–14 will be treated in subsequent chapters, but in closing this chapter we may consider more broadly what I mean by 'identity-making' in connection with ζῆλος. At the broad level, identity is "a fragile construction of different facets of 'self' and 'other' [drawn] from numerous material and symbolic resources, *including but not limited to language*, for continuous substantive and ritual support."²⁰¹ According to R.B. Le Page and Andrée Tabouret-Keller, every linguistic act is also an act of identity. That is, Paul's texts project a universe through the use of words and "invite others to share it."²⁰²

My proposal is that this identity-forming takes place at multiple levels, including the use of key terms and concepts. As we have seen, when particular words are used within a text, they are delimited by images "evoked in the textual world."²⁰³ In light of a monosemic bias and the relevance-theoretic understanding of ad hoc meaning construction and put forward in this chapter, my thesis is that Paul's use of the ζῆλ-word group transforms the meaning of ζῆλος

200 See further Chapter Four.

201 Deborah Schiffrin, "From Linguistic Reference to Social Reality," in *Discourse and Identity* [SIS 23; ed. Anna De Fina, Deborah Schiffrin, and Michael G.W. Bamberg; Cambridge: Cambridge University Press, 2006], 110; italics mine.

202 R.B. Le Page and Andrée Tabouret-Keller, *Acts of Identity: Creole-based Approaches to Language and Identity* (Cambridge: Cambridge University Press, 1985), 2; cited in Anatheia E. Portier-Young, "Languages of Identity and Obligation: Daniel as Bilingual Book," VT 60, no. 1 (2010): 104. Schiffrin also highlights the "theoretical and analytical connections" between social constructivist perspectives on identity (Erving Goffman, Michel Foucault, etc.) and "linguistic scholarship on reference that both separates, and unites, the language-to-world and language-in-text relationships" ("Linguistic Reference," 105).

203 Schiffrin, "Linguistic Reference," 113. Schiffrin is speaking here of third person references, but the same would apply to repeated words/concepts.

for his readers, and thereby participates in the creation of an identity for Paul's readers. To speak of such identity-making is not an example of 'theological lexicography,' but is rather an insight gained by taking seriously the way the shaping of a word in a particular text can be part of a significant rhetorical strategy.

Looking Ahead

This book seeks to contribute to the question of how language functioned as a tool for creating identity in early Christianity, as well as how it continues to function in that capacity for Paul's 'model readers.' In his sociolinguistic analysis of Pauline discourse, Jeffrey T. Reed considers how Paul transforms the standard epistolary greetings ('Jewish' and 'Greco-Roman') in Philippians (χάρις ὑμῖν καὶ εἰρήνη; Phil 1:2). Reed goes on to identify a similar modification of disclosure and requests, and concludes that Paul seems to diverge from both his 'Pharisaic dialect' (e.g., εἰρήνη) and his 'Hellenistic dialect' (e.g., χάρις). We may wish to avoid such oversimplifications, but Reed makes the helpful point that Paul departs from the standard conventions for ideological purposes:

Although a linguistically sensitive analysis of Paul's situation would caution against reading theologically pregnant concepts into what was often less meaningful to the communicative act—both the Greco-Roman and Jewish salutation could be used as a simple 'greeting'—Paul's undeniable modification of convention suggests a calculated effort on his part to communicate something unique at the beginning of his letters.²⁰⁴

Reed concludes that "Paul is attempting to create a standard 'Christian' (albeit his version of 'Christianity') . . . dialect."²⁰⁵

The subsequent chapters will offer particular readings that participate in this shaping of the ζήλ- word group:

²⁰⁴ "Language of Change," 137.

²⁰⁵ "Language of Change," 151. See also the concept of 'defamiliarization' as developed by Roger Fowler. First coined by the Russian formalist Victor Schlovsky, defamiliarization (in Russian, *ostraneniye*) is the linguistic activity of uncoding and recoding in order to "reanalyz[e] people's theory of the way the world works" (Roger Fowler, *Linguistic Criticism* [Oxford: Oxford University Press, 1996], 55).

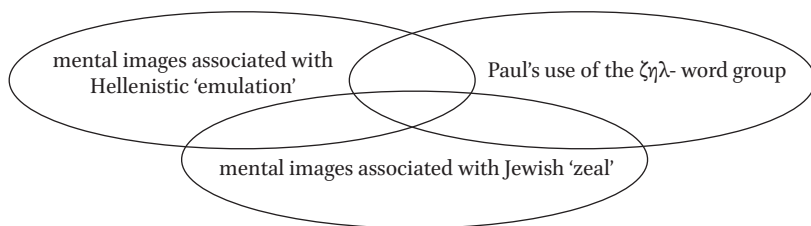


FIGURE 1.2 *Paul's use of the ζηλ- word group.*

We will see that Paul weighs in on 'emulation,' particularly in 1 Corinthians and Galatians 4. In addition, the Jewish tradition of Phinehas-like 'zeal' plays a crucial role in Paul's rhetorical strategies in 2 Corinthians 11 and Romans 9–11. Throughout these texts, Paul both validates and challenges these cultural conceptions of ζηλος. As Reed puts it:

If Paul does not at least speak on the fringes of his readers' dialect by using similar words and grammar, he risks being rejected as a complete outsider. . . . To speak solely within his readers' dialect—complete convergence—would run the risk of not changing his readers' identity. Such a strategy would counter the theological motivation for Paul's missiology (Rom. 15.15–16; 1 Thess. 2.16).²⁰⁶

At the level of individual letters, the very grab-bag of mental images associated with ζηλος has been shaped by Paul in specific ways. Taken together, Paul's letters may be seen to establish ζηλος as an identity-marker for followers of Christ. This marker carries with it the passion and single-mindedness of Jewish ζηλος, as well as the imitative and 'good'-seeking qualities of Hellenistic ζηλος.

206 "Language of Change," 152.

The Language of Ζῆλος in Paul's Literary Milieu

The monosemy-based RT-inspired analysis explored in the last chapter offers a way to understand how an author can shape the ζῆλ- word group for strategic purposes. My larger task in this book is to demonstrate how and to what effect this occurs in several of Paul's letters. As I will argue, the particular theological and identity-forming interests discernible in Paul's letters are in some ways unique. Yet it is not the case that Paul is the only writer to further particular rhetorical aims by the repeated, strategic, and/or deliberate employment of the ζῆλ- word group. This might be expected of Jewish literature (given the charged nature of Maccabean and Phinehas-like zeal), but it is also true of non-Jewish writers during and around the time of Paul.

The primary task of this chapter, then, is to examine the use of the ζῆλ- word group in a few representative texts to demonstrate rhetorical and linguistic analogues to Paul's own rhetorical strategies. Although an exhaustive corpus analysis providing data about various collocates and semantic chains could be revealing, my interest lies in identifying literary/rhetorical strategies.¹ The identification of such strategies relies less upon quantifiable data points than upon arguments made on the basis of rhetorical/theological elements that contribute to larger emphases of a text as identified within a given reading. Within the linguistic framework outlined in Chapter One, the use of particular words is best accounted for within a holistic reading of a text, but this reading is not itself objective. Like Roger D. Sell's description of ambiguity and deconstructionist exercises, the literary thrust of the readings provided below "invite[s] readers away from a hunt for certainties towards an engagement with a writer's full intelligence and sensitivity as reflected in a text's felt life."²

1 For examples, see Jeffrey T. Reed, *A Discourse Analysis of Philippians: Method and Rhetoric in the Debate Over Literary Integrity* (JSNTSup 136; Sheffield: Sheffield Academic Press, 1997), 34–123; "The Cohesiveness of Discourse: Towards a Model of Linguistic Criteria for Analyzing New Testament Discourse," in *Discourse Analysis and the New Testament: Approaches and Results* (ed. Stanley E. Porter and Jeffrey T. Reed; JSNTSup 170; Sheffield: Sheffield Academic Press, 1999), 28–46; and Gregory P. Fewster, *Creation Language in Romans 8: A Study in Monosemy* (LBS 8; Leiden: Brill, 2013), 49–72.

2 Roger D. Sell, *Communicational Criticism: Studies in Literature As Dialogue* (Amsterdam: John Benjamins, 2011), 52.

Consequently, the bulk of this chapter consists of *readings* of texts that illustrate the kinds of rhetorical strategies that make use of ζῆλος and its cross-linguistic equivalents. Other texts could have been chosen, and no attempt is made at comprehensiveness. I have selected the texts in this chapter partly because they have been neglected in previous studies of ζῆλος (Hengel, Bell, and Ortlund).

Preliminary Considerations

The Relationship between Ζῆλος, Ζηλόω, and Ζηλωτής

I have argued in the last chapter that the ζηλ- word group is monosemic, but the reasons I have considered the noun, verb, and adjective forms together deserve further clarification. Why 'the ζηλ- word group' and not simply 'ζῆλος'? Do these forms use the same grab-bag, or might they better be considered separately? On the basis of familiar Greek and English forms, it seems appropriate to assume the former:

TABLE 2.1 *Relationships between noun, adjective, and verbal forms*

Substantive Noun	Abstract Noun	Verb
A ζηλωτής is one who has	ζῆλος, which means she	ζηλοῖ (ζηλόω).
An ἀγαπητός is one who receives	ἀγάπη, which means the lover	ἀγαπᾷ (ἀγαπάω).
A δότης is one who provides a	δόσις, which means he	δίδωσιν (δίδωμι).
A <i>runner</i> is one who engages in	<i>running</i> , which means she	<i>runs</i> .
A <i>reader</i> is one who engages in	<i>reading</i> , which means he	<i>reads</i> .
A <i>sympathizer</i> is one who has	<i>sympathy</i> , which means she	<i>sympathizes</i> .
A <i>fighter</i> is who who engages in	<i>fighting</i> , which means he	<i>fights</i> .
A <i>hater</i> is one who has	<i>hatred</i> , which means she	<i>hates</i> .

Although synonyms and conventional titles abound (that is, more specific words are often used, such as *boxer* or *soldier* rather than *fighter*), we are hard-pressed to find abstract concepts whose forms represent false cognates. That is, a *luthier* may refer to someone who makes *guitars*, but a *maker of lutes* would also appropriately be called a *luthier*. Thus in the absence of evidence to the contrary, it is a reasonable working assumption to surmise that ζηλωτής

refers to ‘one who has ζῆλος (for . . .),’ just as ζηλόω has the sense, ‘to have ζῆλος (for . . .).’³ By this account, whatever ‘shaping’ of the grab-bag occurs for ζῆλος applies to instances of the cognate parts of speech as well.

An exhaustive survey of the uses of ζῆλος, ζηλόω, and ζηλωτής to find exceptions would not necessarily be fruitful, since the question at hand is whether my proposed accounting for these terms holds true in Paul’s letters.⁴ However, given the relative paucity of references in Paul, an illustration from a contemporary to Paul will be helpful. An appropriate example is Philo’s use of the ζηλ- word group to express a concept we might call ‘the pursuit of virtue.’ In *De confusione linguarum* 52 and elsewhere, Philo uses the abstract noun with the genitive form of ἀρετή: “as many as have a ζῆλος for knowledge and virtue” (ὅσοι τὸν ἐπιστήμης καὶ ἀρετῆς ζῆλον ἔσχον; cf. *Conf.* 57; *Leg.* 1.34; *Post.* 46; *Agric.* 91). In *De virtutibus* 194, the same concept is expressed using the verb: “the lives of those persons who [have a ζῆλος] for virtue” (οἱ βίοι τῶν ζηλωσάντων τὴν ἀρετήν). Likewise, the substantive form is found in places like *De praemiis et poenis* 11: “hope of happiness excites [those who have ζῆλος] for virtue” (ἐλπίς εὐδαιμονίας . . . τοὺς ἀρετῆς ζηλωτὰς ἐπαίρει; cf. *Virt.* 176; *Spec.* 1.30). There is no evidence in these examples to suggest that Philo conveys a distinct concept by using the abstract noun, the substantive noun, or the verb.⁵ In conjunction

3 Linguists generally assume that such relationships exist, the theoretical basis is sometimes explored by those interested in vocabulary teaching. For example, Laurie Bauer and Paul Nation have defined a ‘word family’ as “a base word and all its derived and inflected forms that can be understood by a learner without having to learn each form separately” (“Word Families,” *IJL* 6, no. 4 [1993]: 253). Such analysis raises the question of the way derived words are stored in the brain (i.e., is each word stored separately?). For evidence that only a base word and word-building rules are stored and thus derived forms are reconstructed ad hoc, see Andrea Tyler and Nagy William, “Use of Derivational Morphology During Reading,” *Cognition* 36 (1990): 17–34. Related questions have been raised in connection with corpus analysis. For example, Fewster considers whether lemmas or words should be the focus of collocational analysis, concluding that “the wisest course of action is to execute a lemmatized search with sensitivity to the primings that may be form specific” (*Creation Language*, 65).

4 I have not found any exceptions, though it might be possible to argue that an author can grant a ‘technical sense’ to one form and not another. For example, Josephus gives the group of Jewish rebels the (plural and articular) name ‘the Zealots’ (οἱ ζηλωταί; e.g., *J. W.* 2:651; 4:160–201), but never uses the verbal form to mean ‘become a Zealot’ or ‘join the Zealot party’; cf. Martin Hengel, *Die Zeloten: Untersuchungen zur jüdischen Freiheitsbewegung in der Zeit von Herodes I. bis 70 n. Chr.* (3d ed.; ed. Roland Deines and Claus-Jürgen Thornton; WUNT 283; Tübingen: Mohr Siebeck, 2011), 66–70.

5 On the usage in Philo, see also Torrey Seland, *Establishment Violence in Philo and Luke: A Study of Nonconformity to the Torah and the Jewish Vigilante Reactions* (Leiden: Brill, 1995), 127 n. 166; and Katell Berthelot, “Zeal for God and Divine Law in Philo and the Dead Sea

with the readings that follow, these examples are enough to substantiate the working assumption that these words should be grouped together.

Evidence for Monosemy outside of Pauline Usage

A related preliminary question is whether the theoretical proposal in Chapter One is sufficient to substantiate my proposal that the ζηλ- word group is best viewed as monosemic outside of Pauline usage. In other words, is there further evidence concerning this particular word group to suggest that monosemy best describes its usage among writers roughly contemporary to Paul? The readings that follow will provide additional support, but here it is appropriate to note some important features.

First, it is readily discernible that *the object toward which ζηλος is directed* indicates whether an instance of ζηλος is to be commended or scorned. That is, it is not the case that 'jealousy' or 'envy' constitutes one sense, and 'zeal' another, but rather that one concept (grab-bag) can be put to ends that in English are best rendered with these various words.⁶ Aristotle, in a well-known passage about the emotions, classified ζηλος as good ('emulation' or 'zeal') and φθόνος as bad ('envy').⁷ Aristotle's rigid distinction may occasionally be adopted for particular discussions, but in actual ancient parlance, φθόνος and especially ζηλος are not value-laden in and of themselves. For example, the two roots are used as synonyms by Lysias and Epictetus.⁸ The sixth-century neoplatonist Simplicius, in his commentary on Epictetus, makes clear that its evaluation is object-dependent: ὁ δὲ ζηλος, ὅταν περὶ ἀρετῆς γένηται, ἀγαθός, καὶ συγγενὴς τοῦ ἀγαθοῦ ἔρωτος· ὅταν δὲ περὶ τι τῶν ἐκτὸς, φαῦλος, καὶ τῷ φθόνῳ συντεταγμένος ("But ζηλος, when directed toward virtue, is good and akin to love of the good; but when toward an external thing is bad and co-ordinate

Scrolls," *Studia Philonica Annual* 19 (2007): 125. Josephus uses the noun ζήλωσις in the same way: πρότερον εἶχον τῆς ἀρετῆς ζήλωσιν ("formerly they had a zeal for virtue . . ."; *Ant.* 1.72).

6 As Albrecht Stumpff puts it, "Its general character fits it for varied use, and its immediate sense must be determined either by a directly related gen. or from the context" ("ζήλος, ζηλόω, κτλ.," *TDNT* 2:887). Stumpff rightly points out that Plato includes it in a list of emotions that are neither wholly good or bad (*Phileb.* 47e, 50b).

7 διὸ καὶ ἐπαικὲς ἐστὶν ὁ ζήλος καὶ ἐπαικίων τὸ δὲ φθονεῖν φαῦλον καὶ φαύλων ("Therefore emulation is good and characteristic of the good, whereas envy is bad and characteristic of the bad"); *Rhet.* 2.11 [1388a]. Apart from this passage, Aristotle simply lists ζηλος as one of the emotions (e.g., *Eth. nic.* 1105b 23; *Mag. mor.* 1.7.2 [1186a 13]; cf. *Eth. eud.* 1229a 38).

8 Lysias, *Epit.* 2.48: διὰ ζήλον τῶν γεγεννημένων καὶ φθόνον τῶν πεπραγμένων ("through jealousy of what had come to pass, and envy of what had been achieved"). Epictetus, *Ench.* 19.2: οὔτε φθόνος οὔτε ζηλοτυπία χώραν ἔχει ("neither envy nor jealousy has a place").

with φθόνος”).⁹ In addition, just as one can speak of a ‘bad ζῆλος’ (Gal 4:17), certain circumstances could allow for the possibility of ‘just envy’ (δικαίως φθονήσειεν).¹⁰ Examples such as these have led Peter Walcot to argue that ‘envy’ (ζῆλος/φθόνος) as an emotion has both good and bad sides: “Man, according to the Greek, is naturally envious, envy being part of his basic character and disposition.”¹¹ Indeed, Hesiod can speak of a personified Ζῆλος as accompanying wretched human beings (*Op.* 195–96), but elsewhere as an ally and admirer of Zeus (*Theog.* 383–85). Philo writes approvingly of “zeal for virtue” (ζῆλον ἀρετῆς; *Leg.* 1.34), but scornfully of “women . . . emulating the pursuits of men” (γυναῖκες . . . ζηλώσαιεν τὰ ἀνδρῶν; *Sacr.* 100). Thus, as far back as Hesiod and as close to Paul’s time as Philo, it is the *end to which ζῆλος is directed* that determines whether zeal is to be praised or scorned.

This phenomenon also applies to the Greek and Hebrew Scriptures [ζῆλ-/נָק]. Even a cursory glance at the objects of the verb ζηλώω in the LXX suggests that the object is indeed critical for the determining whether the ζῆλος is good or bad. Phinehas (Num 25:13), Elijah (1 Kgs 19:10, 14), Jehu (2 Kgs 10:16), and the Israelites (Jdt 9:4) are among those with a clearly positive ζῆλος for God, and ζῆλος with regard to the law is also positive (e.g., 1 Macc 2:26–27, 50, 54). By contrast, ζῆλος for “those doing lawlessness” (τοὺς ποιοῦντας τὴν ἀνομίαν; Ps 36:1) or ζῆλος that desires to have the wife (Num 5:14) or children (Gen 30:1) of another is clearly negative.¹²

As discussed in Chapter One, in the LXX, the ζῆλ- word group is almost always used to translate forms of the Hebrew root נָק.¹³ The 85 occurrences of the verb נָק (*qn*’; Piel 30x; Hiphil 4x), the noun נָקָה (*qin’ā*; 43x), and the adjectives נָקָה (*qannā*’; 6x) and נָקָה (*qannō*’; 2x) all share the notion of “an intense, energetic state of mind, urging towards an action.”¹⁴ But the words themselves

9 *Commentarius in Epicteti enchiridion* 40.28.

10 Isocrates, *Aeginet.* 23. Here, the envy is aimed at undeserved prosperity. Suzanne Saïd also cites *Aeginet.* 45; *Callim.* 51; *Paneg.* 184; *Phil.* 68; and *Ep.* 2.21 as instances of such a “surprising use of φθονεῖν” (“Envy and Emulation in Isocrates,” in *Envy, Spite, and Jealousy: The Rivalrous Emotions in Ancient Greece*, ed. David Konstan and N. Keith Rutter [Edinburgh: Edinburgh University Press, 2003], 225).

11 *Envy and the Greeks: A Study of Human Behaviour* (Warminster, England: Aris & Phillips, 1978), 11.

12 The bad ζῆλος mentioned in Sir 9:11 is particularly illuminating in light of my reading of Gal 4:17 in the next chapter: μὴ ζηλώσης δόξαν ἀμαρτωλοῦ (“Do not envy the reputation of a sinner”); see further below.

13 The LXX uses a form of the ζῆλ- word group to translate נָק in 77 of 85 occurrences.

14 H.G.L. Peels, “נָק,” *NIDOTTE* 3:938. The cause of *qin’ā* is often the real or perceived infringement of rights. E. Reuter (“נָק” *TDOT* 13:49) describes *qin’ā* as “a violent emotion

do not imply a positive or negative evaluation of this state of mind; it is only the context and/or the *object* of the קנאה that determines how best to translate. Only sporadically does the use of a preposition offer guidance: the construction *qn' + b^e* usually carries the negative meaning "to express קנאה against" (and is never used in connection with divine קנאה), whereas *qn' + l^e* usually carries the positive meaning "to express קנאה on behalf of, on account of."¹⁵

The situation is only slightly more complicated in Latin. As we have seen, the Vulgate translates the קנא word group with multiple terms (*zelare, aemulari, invidere, zelotypia, provocare, conciliare, irritare, and commotus*).¹⁶ In the NT, the late borrowing from Greek *zelo* (Acts 17:5; Jas 4:2), *zelus* (John 2:17; Acts 5:17; 13:45; 1 Cor 3:3; Jas 3:14, 16), and *zelotes* (Luke 6:15; Acts 1:13;) are employed, and where these derivatives are not used, the term is *aemulatio* (Acts 21:20; 22:3; Rom 10:2; 13:13; 1 Cor 14:12; 2 Cor 7:7, 11; 9:2; 11:2; 12:20; Gal 1:14; 5:20; Phil 3:6; Heb 10:27; 1 Pet 3:13) or *aemulor* (Acts 7:9; 1 Cor 12:31; 13:4; 14:1, 39; 2 Cor 11:2; Gal 4:17 [2x]; 4:18; Rev 3:19).¹⁷

With these data in mind, we may consider Hildegard Baumgart's diachronic survey of the Latinate words used to describe the concept we know as 'jealousy'.¹⁸ As the above overview of Israel's Scriptures shows, no apparent distinctions between 'jealousy' and 'zeal' were made in the ancient world. Baumgart points out that although late borrowings from the Greek did make their way into Latin (e.g., *zēlotypia* from ζηλοτυπία),¹⁹ the poets preferred words with short first syllables. For example, in Ovid's *The Art of Love*, the concept of jealousy is expressed with *aemulatio, invidia, and rivalitas*.²⁰ As we will see in

aroused by fear of losing a person or object," and notes that the closeness of this broad sense of the word to the idea of *ownership* might be related to its phonological similarity with קנה ('acquire'). The word group used to be thought to come from an Arabic root meaning 'to become dark red' (cf. BDB, 888) but this has since been deemed doubtful (cf. G. Sauer, "קנאה fervor," *TLOT* 3:1145).

15 Cf. Baruch A. Levine, *Numbers 21–36: A New Translation with Introduction and Commentary* (AB 4A; New York: Doubleday, 2000), 289; BDB, 888.

16 See further E. Reuter, "קנא" *TDOT* 13:57.

17 Titus 2:14 uses *sectator* ('follower').

18 Hildegard Baumgart's analysis of the concept of jealousy through much of human history shows that "[f]rom the beginning, there were difficulties in distinguishing jealousy from other concepts, especially from envy and from zeal" (*Jealousy: Experiences and Solutions* [Chicago: University of Chicago Press, 1990], 106–13).

19 Cf. Glare, P.G.W., ed., *Oxford Latin Dictionary* (London: Oxford University Press, 1968), 2.1225.

20 The root *aemul-* occurs in *Ars* 2.436; 3.360; *invid-* in *Ars* 1.296; and *rival-* in *Ars* 2.336, 539, 595; 3.563, 593.

our examination of Cicero below, *aemulatio* is clearly used to express a concept that may be equated with ζήλος, so Ovid's use ("when no *rival* exists" [Ars 2.436 LCL]; "the *enemy* retraces..." [Ars 3.360 LCL]) is another indicator that the object and context is crucial for evaluation. Remarkably, Baumgart demonstrates that in the languages of central Europe, the concepts 'jealousy,' 'envy,' and 'zeal' were not clearly distinguished until after the Middle Ages.²¹ From the ancient period until relatively recently, then, the object toward which ζήλος is directed is crucial for its evaluation.

Second, compound forms and a range of related terms are regularly used when the semantic value is more specific. For example, the notion of a 'rival' is expressed by ἀντίζηλος in writers such as Sirach (26:6; 37:11; cf. Lev 18:18 LXX).²² A 'jealousy' with a particularly malicious connotation is expressed by ζηλοτυπία in a range of writers (e.g., Num 5:15, 18, 25, 29 LXX; Philo, *Sacr.* 20, *Congr.* 180; Josephus, *Ant.* 7.386, *Ag. Ap.* 2.123).²³ We will argue in later chapters that παραζηλόω is ζηλόω made transitive by the preposition παρά (thus 'move to ζήλος'; Rom 10:19; 11:11, 14; 1 Cor 10:22),²⁴ but the point is that writers had many options available to them and thus the alleged polysemy of ζήλος was in no way demanded by lexical constraints.

What is to be made, then, of characterizations that speak of multiple senses? Our discussion in the previous chapter speaks to the theoretical underpinnings of my disagreement with these older characterizations, but here we may examine three specific claims more closely. We have already noted Albrecht Stumpff's oft-cited *TDNT* article, which divides ζήλος and ζηλόω into multiple senses: "the capacity or state of passionate committal to a person or cause," "orientation to a worthy goal," "a less reputable form" (jealousy), "to admire or commend someone," "to be enthusiastic" for something," "to envy" in the more hostile sense of not wanting others to have things," and "to be jealous" in the special sphere of the marital relationship."²⁵ Taken together as a range

21 This is especially clear in that *zelosus* is clearly the root of words for jealousy: *jaloux*, *jalouse* (French), *geloso* (Italian), *celoso* (Spanish). In French-speaking areas of Europe, according to Baumgart, the Vulgate was the only available text of the Bible until "well into the twelfth century," which suggests that the adjective *zelotes* (used for God's jealousy in Exod 20:5; 34:14) exerted its influence on the flexibility of the terms; cf. Baumgart, *Jealousy*, 108–9.

22 BDAG, 88; LSJ, 155.

23 BDAG, 427; LSJ, 755.

24 Cf. BDF, 83 (§150).

25 "ζήλος, ζηλόω, κτλ," *TDNT* 2:887–88, 882–83.

of possible ad hoc meanings, Stumpff's list is helpful, but his analysis contains multiple statements that encourage division into multiple senses.²⁶

Another example is Martin Hengel's treatment of the word ζηλωτής. Given the influence of Hengel's work, it is telling that Hengel also draws careful distinctions between senses, particularly between 'Jewish' and 'Greek' usage. He rightly notes that the earliest usage of ζηλωτής in Spartan educational contexts carried the sense "Nacheiferer, Nachahmer, Verehrer" ("emulator, imitator, admirer").²⁷ With regard to the 'religiös-ethischem' sense found in the Stoic moral philosophers, Hengel notes that this ζῆλος was applied to God (e.g., ζηλωτής τοῦ Διός [Musonius, *Frag.* 8.87]; ὡς θεοῦ . . . ζηλωτὴν [Epictetus, *Diatr.* 2.14.13]). Yet for Hengel (drawing on P. Adalhard Heitmann), the Stoics use the word in a sense (*imitatio Dei*) that is entirely foreign to the NT references to Paul's zeal (Hengel cites Acts 22:3 and Rom 10:2), which derive from a ζῆλος that "entspricht . . . alttestamentlich-jüdischer Tradition."²⁸ The problem here is not that Hengel thinks Jewish writers cannot speak of ζηλωτής in the same way as other writers (he says Josephus' use of ζηλωτής in *Life* 11 "entspricht . . . durchaus hellenistischem Sprachgebrauch"), nor that Hengel misses such 'Hellenistic' usage in the NT (he cites 1 Cor 14:12; 1 Pet 3:13; Titus 2:14).²⁹ The problem is that Hengel gives no indication that the very bifurcation into these distinct senses might be misleading.

A third example is found in the work of Hubert Martin Jr. (with Jane E. Phillips) on Plutarch's *Consolatio ad uxorem*. The passage at hand involves a reminder to the disconsolate woman that despite her misfortune, others 'envy' [ζήλω] her children and home and life: ἀλλ' ἐννόει μᾶλλον ὡς ζηλουμένη διατελεῖς

26 E.g., "Paul uses the term most clearly in its specific Jewish sense . . ."; "In all other cases where it occurs in the NT ζῆλος has the ordinary Gk. sense of 'zeal' with no direct religious associations"; "there is no clear instance of the sense of 'striving after a moral ideal'"; *TDNT* 2:880–81.

27 *Die Zeloten*, 63. This sense is especially clear in Plato, *Prot.* 343a: οὔτοι πάντες ζηλωταὶ καὶ ἐρασταὶ καὶ μαθηταὶ ἦσαν τῆς Λακεδαιμονίων παιδείας ("All these [prominent men such as Solon and Chilon] were zealots, lovers and disciples of the Lacedaemonian culture"). Hengel also notes the frequent usage in reference to virtues (e.g., Isocrates, *Demon.* 11; Epictetus, *Diatr.* 2.12.25) and regarding the well-being of the Polis (e.g., Aeschines, *Fals. leg.* 171).

28 *Die Zeloten*, 65 n. 296; see further P. Adalhard Heitmann, *Imitatio Dei: die ethische Nachahmung Gottes nach der Väterlehre der zwei ersten Jahrhunderte* (Rome: S.A.L.E.R.-Herder, 1940), 40–44.

29 *Die Zeloten*, 64.

ὑπὸ τούτων ἐπὶ τέκνοις καὶ οἴκῳ καὶ βίῳ.³⁰ Martin comments that “ζηλόω in my judgment lacks its present sense in ECL [early Christian literature]. The rest of Plutarch’s statement would be at home in ECL by any criterion, whether it be that of syntax, semantics, or vocabulary.”³¹ The point here is not that Martin is wrong to distinguish a given ad hoc meaning from other uses in a corpus, but rather that he can so easily restrict a range of meaning despite many points of compatibility. This is precisely the problem with organizing the ζηλ- word group into multiple distinct senses.

Given the tendencies found in Stumpff, Hengel, and Martin, it would seem natural to many that the most recent interpreter of ‘zeal’ in Paul’s letters, Dane C. Ortlund, would confine his study to the ‘Jewish’ uses in Paul. Indeed, Ortlund’s interests would seem to require such a distinction. He argues that James D.G. Dunn has mischaracterized ‘zeal’ as primarily *horizontal* (separating Jews from other peoples) when its primary direction is *vertical* (directed toward God and God’s Law).³² He writes, “This study will largely bypass Graeco-Roman references to ζήλος, as the Pauline texts with which we are ultimately concerned all laud zeal as a peculiarly Jewish trait,” and later offers five reasons:

The texts [Rom 10:2; Gal 1:14; Phil 3:6] comprise our focus for five interrelated reasons. First, as just intimated, while all three view zeal positively when considered in itself, each text speaks of zeal as something Paul left behind in his newfound loyalty to Christ. Second, in each case Paul notes the way some kind of ‘knowledge’ or ‘revelation’ brought about the end of ‘zeal’. Third, all three texts speak of zeal as manifesting the exemplary Jewish life, setting these passages off from other Pauline references to zeal more general in nature. Fourth, these texts are at the centre of current discussions of Paul and the law, including Paul’s relationship to Judaism. The attention devoted by scholars to the three passages in view is indicative of their exegetical and theological significance. This significance is heightened, fifth, by the overlapping presence of several key Pauline themes beyond the references to zeal such as νόμος (Rom. 9:31; 10.4, 5; Phil. 3.5, 6, 9), δικαιοσύνη (Rom. 9.30, 31; 10.3; Phil. 3.9), πίστις (Rom.

30 Cons. ux. 611B (“... you must rather bear in mind how enviable you still appear in their eyes for your children, home, and way of life” [De Lacy, LCL]).

31 Hubert Martin Jr. and Jane E. Phillips, “Consolatio ad Uxorem (Moralia 608A–612B),” in *Plutarch’s Ethical Writings and Early Christian Literature* (ed. Hans Dieter Betz; Leiden: Brill, 1978), 435.

32 *Zeal Without Knowledge: The Concept of Zeal in Romans 10, Galatians 1, and Philippians 3* (London: T&T Clark, 2012), 1–5 et passim.

9.30, 32, 33; Phil. 3.9), and ἔθνη (Rom. 9.30; Gal. 1.16). Other linguistic commonalities drawing these texts together are the verb διώκω (Rom. 9.30, 31; Gal. 1.13; Phil. 3.6, 12, 14) and the language of 'attaining' (καταλαμβάνω [Rom. 9.30; Phil. 3.12, 13], φθάνω [Rom. 9.31; Phil. 3.16], καταντάω [Phil. 3.11]; cf. προκόπτω [Gal. 1.14]).³³

Ortlund's attention to these passages, then, is well-founded. The problem, as will become clear in the remainder of this book, is that Ortlund's examination of 'the concept of zeal' remains too narrow in its scope because it assumes that the meaning of 'Jewish ζήλος' in Rom 10:2; Gal 1:14; and Phil 3:6 is unaffected by other occurrences of ζήλος in Paul's writing (especially Rom 10:19; 11:11, 14; 13:13; Gal 4:17–18; 5:20). For example, Ortlund's only mention of Gal 4:17–18 is found in a list of occurrences he cites as examples that "Paul often speaks of zeal in positive terms."³⁴ What is missing in Ortlund's choice of focus is attention to the way this positive ζήλος (particularly in Galatians 4) shapes and builds on Paul's reference to ζήλος in Galatians 1. This leads him to conclude that "in Galatians 1 the three options are no zeal; zeal that scrupulously advances in the traditions of the fathers, though without revelation; and zeal stopped short in its tracks by revelation of God's Son."³⁵

Thus while Ortlund acknowledges the positive role of ζήλος, my own argument is that positive ζήλος is not a passing concession (perhaps to avoid a lack of fervor among Paul's addressees) nor simply an acknowledgment that Paul himself is still a zealous figure. It is, rather, a key marker of identity for Christ-followers that is carefully and thoughtfully addressed in Paul's letters. As we will see in later chapters, I am in agreement with Ortlund's view that "the gospel does not remove all zeal, but fundamentally redirects it."³⁶ Ortlund's analysis goes astray, however, when he insists that "[Paul's] lack of a troubled conscience was precisely the problem. . . . His zeal blinded him to his sin and his consequent need for grace."³⁷ Zeal does not play the role of 'blinder' in the logic of Paul's argument in Romans: God does (Rom 9:33).³⁸ Especially

33 *Zeal Without Knowledge*, 62–63 n. 5; 115–16.

34 *Zeal Without Knowledge*, 171.

35 *Zeal Without Knowledge*, 171.

36 *Zeal Without Knowledge*, 172.

37 *Zeal Without Knowledge*, 172. Ortlund interacts here with the well-known article by Krister Stendahl ("The Apostle Paul and the Introspective Conscience of the West," *HTR* 56 [1963]: 199–215).

38 Paul speaks negatively of Israel's 'pursuing' (διώκω; Rom 9:30–32) and 'seeking' (ζητέω; Rom 10:3), but these should not be equated with Israel's ζήλος (as clearly indicated by the contrastive ἀλλά in Rom 10:2).

in light of Paul's association between zeal and his treatment of the church in Phil 3:6 (κατὰ ζήλος διώκων τὴν ἐκκλησίαν), numerous interpreters have spoken of disobedient lawkeeping in terms of 'zeal.'³⁹ Yet this portrayal is misleading if it leaves the impression that "the lostness of [Paul's] fellow Jews was not only compatible with but even bound up with their zeal for God, for this zeal was without knowledge."⁴⁰ I will discuss Rom 10:2 in Chapter Five, but here it is important to note that the reason Ortlund and others are left with this impression is because they have not taken seriously enough the way ζήλος is shaped in these letters.⁴¹

The Relevance of Latin and Hebrew Sources

A final preliminary question involves the relevance of Latin and Hebrew texts within the course of this chapter and in the remaining chapters. Three brief comments are appropriate. First, my use of Latin and Hebrew texts should not be seen as an attempt to view the term ζήλος as the Greek manifestation of a universal 'prime.' Issues concerning cross-linguistic phenomena are most comprehensively addressed by proponents of Natural Semantic Metalanguage (NSM), first developed by Anna Wierzbicka. NSM has identified approximately 60 'semantic primes,' which are indefinable expressions that are believed to make up the terminal elements of all languages.⁴² Although lexical items such as 'tree,' 'hot,' or 'rock' are seemingly good candidates, proposals for such 'non-prime' lexical items are shown to collapse by a comparison of even a few languages.⁴³ It is quickly apparent, then, that a complex concept like 'zeal' is not a likely candidate. The semantic contribution of the ζήλ- word group does not even necessarily exist in other languages, so we certainly may not claim that it is expressible by a single equivalent term.⁴⁴ Thus my argument that the

39 E.g., James D.G. Dunn, *Beginning from Jerusalem* (Grand Rapids: Eerdmans, 2009), 342, 346; Peter Stuhlmacher, *Biblische Theologie des Neuen Testaments* 1.263, 277–78; see further Ortlund, *Zeal Without Knowledge*, 173–74.

40 Ortlund, *Zeal Without Knowledge*, 175.

41 See further Chapter Five below on 'the good' in Romans 7.

42 A list of proposed semantic primes is found in Anna Wierzbicka, *Semantics: Primes and Universals* (Oxford: Oxford University Press, 1996); see also Cliff Goddard, "Lexico-Semantic Universals: A Critical Overview," *Linguistic Typology* 5, no. 1 (2001): 1–65.

43 Cliff Goddard, "Natural Semantic Metalanguage: The State of the Art," in *Cross-Linguistic Semantics* (ed. Cliff Goddard; Amsterdam: John Benjamins, 2008), 11.

44 This claim would likely be affirmed by linguists representing a range of theoretical frameworks. From the relevance-theoretic framework outlined in the last chapter, this is especially true given the ad hoc nature of word meaning.

use of the Hebrew and the Latin terms are relevant to my study of the word group must be viewed as *limited* and *particular* to these languages.

Second, then, the compatibility of Latin usage in texts such as Cicero and of Hebrew texts such as the Dead Sea Scrolls or the Hebrew Scriptures is *limited*, in that the word groups אָמַל and *aemul-* are not wholly interchangeable with the ζήλ- word group. They are useful only to the extent that parallels can be made within the logic of a particular text. On occasion, as is the case with the Hebrew Scriptures and Sirach and (more speculatively) with Pseudo-Philo, the existence of translations strengthens the connections between the Greek words and the Latin/Hebrew terms.

Finally, the analogues are *particular* in that the overlap does not necessarily extend to other languages such as English, German, or French. The applicability of the texts used in this study owes to the shared socio-cultural environments of the Hellenized Roman empire (i.e., Latin writers who demonstrate familiarity with Greek writings and culture) and the Hellenized Jewish (i.e., Jewish writers who primarily use Greek but ingest the Hebrew [linguistic] concepts embedded in the Greek translations of the Scriptures).

Selected Readings

The following readings seek to provide some examples of how the ζήλ- word group contributes to rhetorical strategies in writings from around the time of Paul. I have no aims to establish literary dependence, and the readings are presented in accordance with bodies of literature (Greek/Latin, Jewish, Christian) rather than chronologically. I first examine the strategic use of 'emulation' in Plutarch's *Lycurgus* and *Numa* (with an excursus on Cicero). Second, I will explore the tradition of 'Phinehean zeal' in Pseudo-Philo's *Liber Antiquitatum Biblicarum* (preceded by an excursus on Sirach). Finally, I examine the theme of 'rightly-directed zeal' in Acts (with an excursus on 1 Clement).

Plutarch, Lycurgus and Numa

Plutarch has proven to be a fruitful dialogue partner for studies of Paul's letters.⁴⁵ Plutarch's moral writings will be of further interest in later chapters,

45 Among readers of Paul and Plutarch are Benjamin Fiore ("Passion in Paul and Plutarch. 1 Corinthians 5–6 and the Polemic against Epicureans," in *Greeks, Romans, and Christians: Essays in Honor of Abraham J. Malherbe* [ed. David L. Balch, Everett Ferguson, and Wayne A. Meeks; Minneapolis: Fortress, 1990], 135–43) and Hans Dieter Betz (ed., *Plutarch's Ethical Writings and Early Christian Literature* [SCHNT 4; Leiden: Brill, 1978]).

but here I am interested in the way Plutarch (1) uses language for rhetorical purposes, and (2) shapes the ζῆλος- word group in a piece of writing; specifically, the *Lives* of Lycurgus and Numa.

A few introductory remarks will help situate our reading. First, although I will argue in the next chapter that Paul *subverts* the notion of ‘ζῆλος for the good’ that can be found in writers such as Plutarch, no attempt will be made here to make Plutarch the representative of Greek moral teaching or simply a foil for Paul’s thinking. As Tim Duff has shown, careful reading of the *Lives* reveals that Plutarch’s moralism “is not one which simply affirms the norms of Plutarch’s society: rather it is complex, exploratory, and challenging,” and in this way Plutarch and Paul are alike.⁴⁶ The *Lives* are, however, something of a reaction to Roman power, much like the later writings of the ‘Second Sophistic’ (Dion, Lucian, Arrian, etc.). Given Plutarch’s attempt in the *Lives* to situate Roman history within the values of the Greek tradition, then, it is appropriate to locate Plutarch’s thought among that of the classical Greek writers, especially his purported master, Plato.⁴⁷

Second, the premise of Plutarch’s entire project is of interest to our study since the very practice of biography involves ‘emulation’ (ζηλώω/ παραδειγματίζω/μιμέομαι) of figures who are deemed worthy (κάλος/ἀγαθός). Such language pervades the *Lives*. For example, in *Aemilius Paullus* Plutarch explicitly states that these figures are examples to emulate:

But in my own case, the study of history and the familiarity with it which my writing produces, enables me, since I always cherish in my soul the records of the noblest and most estimable characters (τὰς τῶν ἀρίστων καὶ δοκιμωτάτων μνήμας), to repel and put far from me whatever base, malicious, or ignoble suggestion my enforced associations may intrude upon me, calmly and dispassionately turning my thoughts away from them to the fairest of my examples (τὰ κάλλιστα τῶν παραδειγμάτων).⁴⁸

In *How to recognize that one is making progress in virtue*, Plutarch addresses the same topic, this time using the term ζῆλος as the appropriate response to these virtuous figures:

46 Tim Duff, *Plutarch’s Lives: Exploring Virtue and Vice* (New York: Oxford University Press, 1999), 9.

47 See further Duff, *Plutarch’s Lives*, 10. On Plutarch and Plato, see Hugh Liebert, “Plutarch’s Critique of Plato’s Best Regime,” *History of Political Thought* 30, no. 2 (2009): 254.

48 *Aem.* 1.5–6 (Perrin, LCL); cf. Duff, *Plutarch’s Lives*, 31.

An indication of [putting words into action] is, in the first place, the desire to emulate what we commend [ὁ πρὸς τὰ ἐπαινούμενα ζήλος], eagerness to do what we admire, and, on the other hand, unwillingness to do, or even to tolerate, what we censure. . . . Indeed a peculiar symptom of true progress is found in this feeling of love and affection for the disposition shown by those whose deeds we try to emulate [ὦν ζηλοῦμεν τὰ ἔργα], and in the fact that our efforts to make ourselves like them are always attended by a goodwill which accords to them a fair meed of honour. But, on the other hand, if any man is imbued with a spirit of contentiousness and envy [φθόνος] towards his betters, let him understand that he is merely chafing with jealousy [ζηλοτυπία] at another's repute or power, but not honouring or even admiring virtue For an enthusiasm which carries its possessor to the point where he feels no disquietude, but only admiration and emulation [ζηλοῦν] of what seems terrible, can never more be turned aside from what is honourable [τῶν καλῶν].⁴⁹

This section informs our examination of *Lycurgus and Numa* below as an indicator of the words Plutarch uses to describe the enterprise of biographical writing. Moreover, it is relevant in a more particular way, since Plutarch specifically mentions Lycurgus just a few lines later ("What would Plato have done in this case? What would Epameinondas have said? How would Lycurgus have conducted himself, or Agesilaus?").⁵⁰ It will not be surprising, then, that the language of ζήλος plays an important role in the *Lives* of Lycurgus and Numa.

Plutarch's Strategies with Words

Plutarch makes use of key terms for strategic purposes. In the opening chapters of *Pericles*, Plutarch, just as in the passage from the *Moralia* cited above, writes that the study of virtuous deeds "produces both zeal and a certain eagerness leading towards imitation [ἀ καὶ ζήλόν τινα καὶ προθυμίαν ἀγωγὸν εἰς μίμησιν ἐμποιεῖ]."⁵¹ Then, in the next paragraph, Plutarch employs the word ἔργον in two ways. First, he uses it to refer to a 'work' of art ("if the work [τὸ ἔργον] delights you with its grace, the one who wrought it [τὸν εἰργασμένον] is worthy of your esteem"); then, he uses ἔργον to refer to the 'deeds' of the heroes ("... he no sooner admires the works [τὰ ἔργα] of virtue than he strives to emulate those who wrought them").⁵² Duff notes that Plutarch's strategy is even more subtle:

49 *Virt. prof.* 84B–85A (Babbitt, LCL); cf. *Cato Min.* 9.10.

50 *Virt. prof.* 85B (Babbitt, LCL).

51 *Per.* 1.4.

52 *Per.* 2.1–2 (Perrin, LCL).

But a second and more subtle double reference exists alongside this one: it is through Plutarch's own literary work that deeds of virtue are brought to the attention of the observer. Plutarch makes no distinction here between the virtue of his heroes and his own representation of it; in this way, he again makes an unspoken claim for the importance and mimetic qualities of his work, which presents the virtues of the past to the reader as if directly: his work is the virtue of his subjects.⁵³

A second, related strategy also exists. Just as the word ἔργον serves to merge a virtuous 'work' and the 'work' of writing about it, so also Plutarch's use of the term μίμησις ('imitation') in the passage cited above unites the μίμησις that the reader should engage in and Plutarch's own 'representation' [μίμησις] of these deeds.⁵⁴ I will say more about the relationship between μίμησις and ζῆλος in Chapter Four,⁵⁵ but already it is clear that Plutarch's rhetorical aims are advanced by the strategic use of key words, particularly those involving the language of imitation/emulation.

Ζῆλος for Polity in *Lycurgus* and *Numa*

Upon reading Plutarch's parallel accounts of *Lycurgus* and *Numa*, two things are readily apparent. First, for all the attention given to the emulation of a figure like Lycurgus, Plutarch's interest lies ultimately in the Spartan state Lycurgus created.⁵⁶ Second, in the eyes of Plutarch Lycurgus's Sparta is clearly superior to Numa's Rome. Despite the peacefulness of Numa's reign, his failure to institute an educational system that could maintain his policies meant that Rome fell immediately into wars upon Numa's death. As Robert Lamberton has observed, this is an extraordinary critique.⁵⁷ It comes to clearest expression in the rhetorical question posed near the end of *Numa*:

53 Duff, *Plutarch's Lives*, 36.

54 D.A. Russell observes that for writers such as Aristotle, μίμησις has two distinct applications: "The first sort of 'imitation' is the principle of many human skills and artefacts [*sic*]; 'art imitates nature' by planting seeds and letting them grow, and in countless other ways The second sort occurs, say, when the painter paints a picture of a shoe, or the toymaker makes a miniature model; neither model nor picture will keep one's feet dry" (*Criticism in Antiquity* [Berkeley: University of California Press, 1981], 101). Plutarch draws these two senses together; cf. Duff, *Plutarch's Lives*, 40–1.

55 See also, e.g., *Cat. Min.* 9.10; *Ti. C. Gracch.* 4.5; Polybius, *Hist.* 10.21.4.

56 See further Robert Lamberton, *Plutarch* (New Haven: Yale University Press, 2001), 85.

57 Lamberton, *Plutarch*, 90.

"What, then!" some one will say, "was not Rome advanced and bettered by her wars?" That is a question which will need a long answer, if I am to satisfy men who hold that betterment consists in wealth, luxury and empire, rather than in safety, gentleness, and that independence which is attended by righteousness. However, it will be thought, I suppose, to favour the superior claims of Lycurgus, that, whereas the Romans increased in power as they did after abandoning the institutions of Numa's time, the Lacedaemonians, on the other hand, just as soon as they forsook the precepts of Lycurgus, sank from the highest to the lowest place, lost their supremacy over the Greeks, and were in danger of utter destruction.⁵⁸

Thus an important theme in these *Lives* is that *Rome is not better off because of her wars*. What has not been noticed is the extent to which Plutarch utilizes the language of ζῆλος as he pursues this subtle critique of Rome. The reading that follows will demonstrate that Plutarch offers examples of *who and what to emulate* as he builds this case against the warring ways of Rome.

In *Lycurgus*, the first occurrence of the ζῆλ- word group describes Lycurgus' journey to Crete to study their forms of government: "Some things he emulated [ἐξήλωσε], and adopted some of their laws" (*Lyc.* 4.1).⁵⁹ Here Lycurgus meets Thales (both a lyric poet and "one of the mightiest lawgivers"), whose odes had a remarkable effect on those who listened: they were "softened in their inclinations, and were bound together in ζῆλος for good things [τῷ ζήλῳ τῶν καλῶν]" (*Lyc.* 4.2).

Then in chapters 9–10, Plutarch targets wealth as a poor object of emulation. Lycurgus tackles economic inequality and greed by making the coinage so bulky as to prevent it from being stolen, or, as he puts it, "zealously obtained" (κεκτῆσθαι ζηλωτόν; *Lyc.* 9.2). In the very next section, Lycurgus "sets aside the ζῆλος for wealth" (τὸν ζῆλον ἀφελέσθαι τοῦ πλούτου; *Lyc.* 10.1), and his great achievement is to "make wealth an object of no ζῆλος" (τὸ τὸν πλοῦτον ἄζηλον; *Lyc.* 10.2; cf. 24.2; 30.1). A few chapters later, Plutarch's attention is on

58 *Comp. Lyc. Num.* 4.7–8 (Perrin, LCL). Hugh Liebert likewise comments that "upon [Numa's] death Rome reverts almost instantly to its former bellicosity" ("Plutarch's Critique," 254). Building from this feature of this pair of *Lives*, Liebert has advanced the thesis that the *Lives of Lycurgus and Numa*, despite their obvious endorsement of Platonic ideals, represent Plutarch's subtle critique of Plato. This critique, Liebert argues, centers around political vision: "Political passions—and particularly the love of honour, philotimia—are more central to [Plutarch's] project than to that of Plato's Republic." Again, this means that one must "turn away from the Numan philosopher-king and towards the Lycurgan lawgiver" ("Plutarch's Critique," 270–71).

59 All translations my own unless otherwise noted.

the education system. The young men are to have great ambition and ζῆλος for worthy heroes, and the women are to develop habits of simplicity and ζῆλος for the health and beauty of the body (*Lyc.* 14.3–4).

In the later chapters, after the assembly of people chose senators by the loudness of their applause, the victor was followed by “great numbers of young men, who emulated and exalted him [πολλοὶ νέοι ζηλοῦντες τὸν ἄνδρα καὶ μεγαλύνοντες], as well as by many women” (*Lyc.* 26.3). This senator then chose a woman to share in the victory supper, and “she too was emulated by the other women” (ζηλουμένην ὑπὸ τῶν ἄλλων . . . γυναικῶν; *Lyc.* 26.4). Lycurgus took care of everything in the city: “he blended some commendation of virtue [ἀρετῆς τινα ζῆλον] or rebuke of vice; and he filled the city full of good examples [παραδειγμαμάτων], whose continual presence and society must of necessity exercise a controlling and moulding influence upon those who were walking the path of honour” (*Lyc.* 27.2 [Perrin, LCL]).

Though the ζήλ- word group is used less frequently in *Numa* and the *Comparison*, the references to the word group continue to inform and be informed by Plutarch’s examination of polity. In chapter 6, Numa has declined the kingdom, but the Romans are desperately worried about factions and civil war and beg him to lead. Plutarch repeatedly notes that their task is difficult because of Numa’s preference for peace and Rome’s warring ways: “It was, however, no slight task, but one requiring much argument and entreaty, to persuade and induce a man who had lived in peace and quiet, to accept the government of a city which owed its existence and growth, in a fashion, to war” (*Num.* 5.2 [Perrin, LCL]). Numa’s resistance owes to his “love of peace, of unwarlike occupations.” He declares, “I should be a laughing-stock if I . . . taught men to honour justice and hate violence and war, in a city which desires a leader of its armies rather than a king” (*Num.* 5.5 [Perrin, LCL]). The interchange that ultimately leads Numa to change his mind makes use of the ζήλ- word group twice, once in reference to Numa and once in reference to the people’s ζῆλος for him:

“Even though,” they said, “thou neither desirest wealth for thyself, because thou hast enough, nor covetest [ἐζήλωκας] the fame which comes from authority and power, because thou hast the greater fame which comes from virtue, yet consider that the work of a true king is a service rendered to God, who now rouses up and refuses to leave dormant and inactive the great righteousness which is within thee . . .” These appeals were strengthened, we are told, by auspicious omens and by the zealous ardour of his fellow-citizens [τῶν πολιτῶν καὶ ζῆλος], who, when they learned of the embassy from Rome, begged him to return with it and assume the

royal power there, in order to unite and blend together the citizens (*Num.* 6.2, 4 [Perrin, LCL]).

Plutarch again uses the word group to characterize Numa's death ("They envied his life as well as his funeral-rites" [ζηλωτὸν δὲ αὐτοῦ καὶ τῷ τάφῳ τὸν βίον ἐποίησαν]; *Num.* 22.1), but it is in the final chapter of the *Comparison* that the contribution of the ζηλ- word group to Plutarch's critique of Rome comes to fullest expression. Building on the emphasis on education developed in *Lycurgus*, Plutarch draws a direct comparison between Lycurgus and Numa:

But surely, by his careful attention to boys . . . Lycurgus proves that Numa was no more than an ordinary lawgiver. For Numa left the bringing up of youths to the wishes or necessities of their fathers . . . therefore uniting with the rest for the common good only in times of peril, through fear of private loss. . . . But when a wise man had consented to be king over a people newly constituted and pliant to his every wish, what should have been his first care, unless it was the rearing of boys and the training of youths . . . ? This, indeed was what helped Lycurgus secure, among other things, the stability and permanence of his laws. The Spartans took oaths to maintain these laws, it is true, but this would have availed little had he not, by means of his training and education of the boys, infused his laws, as it were, into their characters and made the emulous love of his government [τὸν ζῆλον τῆς πολιτείας] an integral part of their rearing. The result was that for more than five hundred years the sovereign and fundamental features of his legislation remained in force, like a strong and penetrating dye.⁶⁰

Immediately following, Plutarch again castigates Numa for leaving a city that fell into war.

Throughout this pair of *Lives*, then, Plutarch has regularly utilized this word group to describe the things and people that are worthy of emulation. In particular, as he details the shortcomings of Numa's education system for Rome, Plutarch offers a critique of the warring culture that has dominated ever since. His effusive praise for Lycurgus' Sparta is precisely targeted at the (rightly-directed) emulation of Lycurgus' peace-instilling education of Spartan youths.⁶¹

60 *Comp. Lyc. Num.* 4.2–5.

61 Such an emphasis resembles the notion of imitation in Isocrates' political theory more than it does Plutarch's model, Plato. The writings of Isocrates were readily available in Plutarch's time, so it is not surprising that Plutarch would be influenced by the emphasis

Plutarch's biographical pair is thus an example of the way the monosemic ζήλ- word group can be shaped for strategic rhetorical purposes. There is no need to speculate about Plutarch's 'intent' or even the degree to which historical and hypothetical readers notice such strategies—the occurrences are bound up with and participate in a particular element of the rhetorical logic of Plutarch's text.

Excursus: Ζήλος as Emotion in Cicero's Tusculan Disputations

Before turning to an example from Jewish literature, it will be helpful to supplement Plutarch's usage with a look at 'zeal' in an author who gives attention to the term as an *emotion* (enshrined in Greek language and thought by Plato and Aristotle).⁶² Unlike many Greek and Roman writers, Cicero is interested in a *definition* of the term *aemulatio* when used with reference to the emotions.

As to the relevance of Cicero's Latin to the study of Paul, we may note that in the standard editions of the Vulgate, the *aemul-* word group translates the word group in nearly all of the instances in Paul that will be considered in the chapters that follow.⁶³ Cicero's usage is prominent in the relevant entries in the standard Latin lexicons. For example, in the *Oxford Latin Dictionary*, *Tusc.* 4.17 is cited under the noun *aemulatio*, and *Tusc.* 1.44 and 3.83 are cited under the verb *aemulor* (*OLD* 1.64). In Lewis-Short, Cicero's explanation in *Tusc.* 4.8 is offered as a way to distinguish *aemulatio* from other closely related words: "[*aemulatio*] denotes rather the mental effort, while *imitatio* regards more the mode of action; but *rivalitas* is a jealous rivalry, and therefore used only in a bad sense, while *aemulatio* is employed both in a good and bad sense" (*L-S*, 55).

on imitation found in Isocrates' political theory. Just as Isocrates stressed the exemplary function of the king, so Plutarch writes of the "moulding influence of the ruler" (μετακοσμουμένων ὑπὸ τοῦ κρατοῦντος) on the citizens (*Num.* 6.2; 8.1); cf. Luuk de Blois and Jeroen A.E. Bons, "Platonic Philosophy and Isocratean Virtues in Plutarch's Numa," *Ancient Society* 23 (1992): 168. As Isocrates writes to Nicocles: "Emulate [ζήλου], not those who have most widely extended their dominion, but those who have made best use of the power they already possess; and believe that you will enjoy the most happiness, not if you rule over the whole world at the price of fears and dangers and baseness" (*Ad Nic.* 26 [Norlin, LCL]).

62 Cf. Plato's list of emotions in *Phileb.* 47e, 50b and the classic expression in Aristotle, *Rhet.* 2.11 [1388a].

63 Rom 10:2; 10:19; 11:11, 14; 13:13; 1 Cor 10:22; 12:31; 14:1, 12, 39; 2 Cor 7:7, 11; 9:2; 11:2; 12:20; Gal 1:14; 4:17–18, 5:20; Phil 3:6. The only exception is 1 Cor 3:3 (*zelus*); cf. Titus 2:14 (*sectator*). The edition used in this survey is that edited by Robert Weber, Roger Gryson, and Bonifatius Fischer (*Biblia sacra: iuxta Vulgatam versionem* [Stuttgart: Deutsche Bibelgesellschaft, 2007]).

In addition, Cicero's use of *aemulatio* in his list of 'species emotions' corresponds to the term ζῆλος (and its definition) in the lists provided in at least three later Greek writers: Diogenes Laertius (7.111), Stobaeus (*Ecl.* 2.7.10b–c), and Pseudo-Andronicus (*On Emotions* 2–5).⁶⁴ These same lists also show that Cicero uses *invidentia* ('envying') for the Greek term φθόνος and *obtrectatio* ('jealousy') for the term ζηλοτυπία. Furthermore, although Paul does not engage in a philosophical discussion of the emotional experience of humans, the use of these terms with reference to the emotions may well play a preliminary role in shaping the grab-bag for Paul's readers.⁶⁵

Cicero uses the *aemul-* word group outside the *Disputations* only rarely, in ways that are generally consistent with the range of ζῆλος seen in Greek writers.⁶⁶ Even in the twelve occurrences in the *Disputations* (*aemulor* in 1.43, 3.83, 4.46, 4.56; *aemulatio* in 1.43, 4.16–17 [5x], 4.56; *aemulus* in 4.7), Cicero uses the *aemul-* word group outside of the more technical sense as an emotion.⁶⁷ In *Tusc.* 4.7, Cicero uses the adjective form to describe the 'imitators' of Epicureanism:

Post Amafinium autem multi eiusdem *aemuli* rationis multa cum scripsissent, Italiam totam occupaverunt, quodque maximum argumentum est non dici illa subtiliter, quod et tam facile ediscantur et ab indoctis probentur, id illi firmamentum esse disciplinae putant.

After Amafinius again there came a number of *imitators* of the same system and by their writings took all Italy by storm: and whereas the chief proof that their arguments are stated without precision lies in the fact that their doctrine is so easily grasped and so much to the taste of the unlearned, *they* imagine this to be its main support.⁶⁸

To have *aemulatio* toward a system is of course neutral; what makes this *aemulatio* negative is that it is directed toward a negative object (Epicurean philosophy).⁶⁹

64 See further the table provided in Margaret Graver, *Cicero on the Emotions: Tusculan Disputations 3 and 4* (Chicago: University of Chicago Press, 2002), 144.

65 In fact, as we will see in Chapter Three below, the emotions play an important role in Betz's analysis of Galatians 4.

66 Cicero uses *aemulatio* in *Pis.* 39; *aemulor* in *Marcell.* 1; *Flac.* 26; *aemulus* in *Att.* 6.3; *Fam.* 12.13; *Cael.* 14; *Mur.* 29; *Marcell.* 1; *Phil.* 2.12; *Verr.* 2.3.78; *aemulator* in *Att.* 2.1.

67 In *Tusc.* 1.43 the emotion seems primarily in view because of its pairing with 'desire' (*et cupiditatum et aemulationum*).

68 King, LCL; cf. *Tusc.* 1.6, 2.7; *Acad.* 1.5; *Fin.* 3.40.

69 See further Graver, *Cicero*, 132.

In 1.43, *aemulatio* is associated with the emotion *cupiditas* ('desire'), but further definition is not provided until 3.83 and 4.16.⁷⁰ Here Cicero includes *aemulor* in a list of fourteen forms of distress that are like *invidere* ('envy'). After the list provided in 4.16, in 4.17 Cicero overtly defines *aemulatio* as malleable:

[I]*nvidentiam* esse dicunt aegritudinem susceptam propter alterius res secundas, quae nihil noceant invidenti . . . *Aemulatio* dupliciter illa quidem dicitur, ut et in laude et in vitio nomen hoc sit; nam et imitatio virtutis aemulatio dicitur—sed ea nihil hoc loco utimur; est enim laudis—et est aemulatio aegritudo, si eo quod concupierit alius potiatur, ipse careat. *Obtrectatio* autem est, ea quam intellegi ζηλοτυπίαν volo, aegritudo ex eo, quod alter quoque potiatur eo quod ipse concupiverit.

[E]*nvy* [*invidentia*] they say is distress incurred by reason of a neighbor's prosperity, though it does no harm to the envious person. . . . But *rivalry* [*aemulatio*] is for its part used in a twofold way, so that it has both a good and a bad sense. For one thing, rivalry is used of the imitation of virtue (but this sense we make no use of here, for it is praiseworthy); and rivalry is distress, should another be in possession of the object desired and one has to go without it oneself. *Jealousy* [*obtrectatio*] on the other hand is what I understand to be the meaning of ζηλοτυπία, distress arising from the fact that the thing one has coveted oneself is in the possession of the other man as well as one's own.⁷¹

This is an intriguing passage for at least two reasons. First, given that Cicero here adopts the Stoic position that all passions (Cicero uses *perturbatio* for πάθος) are bad ("*contra naturam*"; *Tusc.* 4.6), it is strange that *aemulatio* alone among the passions is qualified as also having a good sense.⁷² Perhaps Cicero finds it necessary to qualify *aemulatio* given Aristotle's positive assessment of ζῆλος (*Rhet.* 2.9–11), but this is entirely inconsistent with his treatment of the rest of the list.⁷³ At first glance, this may seem to indicate that Cicero is clarifying between two polysemes that could be confused in current parlance

70 Graver suggests that the slight difference in the ordering of the two lists is "only for the sake of euphony"; *Cicero*, 127.

71 *Tusc.* 4.16–17 (King, LCL). The final occurrences in 4.46, 56 further develop Cicero's philosophical musings on *aemulatio* and *rivalitas* ('rivalry').

72 Cf. the differentiation noted in Stobaeus, *Ecl.* 2.7.10.

73 Graver rightly notes that Aristotle's definitions are drawn from earlier discussions and these may have survived independently (*Cicero*, 141).

(cf. *dupliciter*; 4.17). Given that his definition of *obstreptatio*/ζηλοτυπία is essentially identical to the 'negative' sense of *aemulatio*, however, we must conclude that Cicero is simply clarifying that the *object* of *aemulatio* is determinative for its assessment (*virtus* or *quod concupierit*).

Given this, it seems clear that the grab-bag for *aemulatio* influences Cicero's analysis even when he has overtly given the term a technical sense within a list of negative passions.⁷⁴ That is, within Cicero's text we find evidence that concepts, emotions, and images associated with 'ζηλος/*aemulatio* for virtue' are activated even when clearly negative collocates are present. This lends support to the arguments made in subsequent chapters that occurrences of ζηλος in lists of undesirable behaviors (Gal 5:20; 1 Cor 3:3; 13:4; 2 Cor 12:20; Rom 13:13) should not in fact be partitioned off when considering other uses of the ζηλ-word group within a text.

Excursus: Ζηλος in Sirach

Martin Hengel, Torrey Seland, Dane C. Ortlund, and others have surveyed the concept of ζηλος in Jewish literature, and there is little need to repeat the exercise here.⁷⁵ Of the two texts I have chosen as representatives of Jewish literature, the use of ζηλος in Sirach has been given far more attention than the use of in Pseudo-Philo. Thus I will begin with a few brief observations about the occurrences in Sirach, and then proceed with a longer reading of *L.A.B.* as an illustration of the way the word group can be utilized in Jewish writings.

74 Andrew Erskine has argued that "the account of the passions in the Tusculans is so coloured by Cicero's own experience [of losing his daughter Tallia] that the two are virtually inseparable" ("Cicero and the Expression of Grief," in *The Passions in Roman Thought and Literature* [ed. Susanna Morton Braund and Christopher Gill; Cambridge: Cambridge University Press, 1997], 39). That is, Cicero's account is best understood not as detached philosophical reflection but as *therapy*. This is not unlike Paul's treatment of ζηλος, which, as we will see in Chapter Three on Galatians 4, has frequently been compared with philosophical reflection on the emotions with an inadequate realization that Paul's letters shape and exhort more than they enter into philosophical debate.

75 Hengel, *Die Zeloten*, 150–229; Seland, *Establishment Violence*, 42–74; "Saul of Tarsus and Early Zealotism: Reading Gal 1:13–14 in Light of Philo's Writings," *Biblica* 83, no. 4 (2002): 449–71; Ortlund, *Zeal Without Knowledge*, 24–114. See also the surveys in Berthelot, "Zeal for God," 113–29; John J. Collins, "The Zeal of Phinehas: The Bible and the Legitimation of Violence," *JBL* 122, no. 1 (2003): 3–21; Carolyn J. Sharp, "Phinehan Zeal and Rhetorical Strategy in 4QMMT," *Revue de Qumran* 18, no. 2 (1997): 207–22; Vincent M. Smiles, "The Concept of 'Zeal' in Second-Temple Judaism and Paul's Critique of It in Romans 10:2," *CBQ* 64, no. 2 (2002): 282–99.

The sapiential content of much of Sirach resists the kind of narrative analysis that will be applied to Pseudo-Philo, but a few remarks about Sirach's usage will help situate our readings below. In the Greek version of Sirach,⁷⁶ there are twelve occurrences of the ζήλ- word group.⁷⁷ In the eight occurrences in chs. 9–20, Sirach echoes warnings about ζήλος directed at improper objects that are common in wisdom literature,⁷⁸ but also intersperses references to the ζήλος directed at one who teaches (30.3 [παραζηλόω]) and makes life plans (37.10), which might be labeled 'emulation.'⁷⁹ In ch. 45, Sirach notes the ζήλος of Korah, Dathan, and Abiram toward Aaron in 45:18 (cf. Numbers 16), which is contrasted with famous ζήλος of Phinehas just a few verses later in 45:23:

Καὶ Φινεες υἱὸς Ελεαζαρ τρίτος εἰς δόξαν ἐν τῷ ζηλώσαι αὐτὸν ἐν φόβῳ κυρίου
καὶ στήναι αὐτὸν ἐν τροπῇ λαοῦ ἐν ἀγαθότητι προθυμίας ψυχῆς αὐτοῦ· καὶ
ἐξιλάσατο περὶ τοῦ Ἰσραηλ.

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- 76 With the exception of Sir 51:18 and the occurrence of ἀντίζηλος in 37:11 (Hebrew צַר; 'enemy'), there is no evidence that the occurrences of the ζήλ- word group in the Greek version of Sirach translate anything but the נָקָה word group in Sirach's original. According to the critical edition compiled by Pancratius C. Beenrjes, manuscript B uses נָקָה ('devise' [*for good*; cf. Gen 50:20 לְטֹבָה לְטֹבָה]; BDB, 362) instead of the expected נָקָה at 51:18. However, in the fragment 11QPsa (the Psalms Scroll from Qumran Cave 11), נָקָה is in fact found at 51:18. Thus my treatment here is of the Greek text, but likely applies to other versions (which are in any case more fragmentary than the Greek manuscripts). For a description of the manuscripts, see Beenrjes, *The Book of Ben Sira in Hebrew: A Text Edition of All Extant Hebrew Manuscripts and a Synopsis of All Parallel Hebrew Ben Sira Texts* (VTSup 68; Leiden: Brill, 1997), 13–19. See also the recent compilation of articles on the versions edited by Jean-Sébastien Rey and Jan Joosten (*The Texts and Versions of the Book of Ben Sira: Transmission and Interpretation* [JJSUp 150; Leiden: Brill, 2011]).
- 77 Orlund locates nine (9:1, 11; 30:24; 37:10; 40:4; 45:18, 23; 48:2; 51:18), leaving off ἀντίζηλος in 26:6; 37:11 and παραζηλόω in 30:3. Orlund's interest is on the last three because they do not "refer to human envy or jealousy" and "Sirach no longer speaks of envy but of the zeal of Phinehas, the zeal of Elijah, and a more general zeal for 'the good'" (*Zeal Without Knowledge*, 71–2; cf. Richard H. Bell, *Provoked to Jealousy: The Origin and Purpose of the Jealousy Motif in Romans 9–11* [WUNT 2:63; Tübingen: J.C.B. Mohr, 1994], 24). This division into senses ('envy' vs. 'zeal') has been critiqued at length in Chapter One.
- 78 E.g., Sirach warns against ζήλος towards one's wife in 9:1 (cf. Prov 6:34) and against the fame of sinners in 9:11 (cf. Ps 37:1; 73:3; Prov 3:31; 23:17; 24:1, 19); cf. 9:26; 30:24; 37:11; 40:4.
- 79 See further Orlund's discussion of 'social' or 'relational jealousy' (*Zeal Without Knowledge*, 71).

Phinehas son of Eleazar ranks third in glory since he expressed ζήλος in the fear of the Lord and stood firm when the people turned away, in the goodness of the eagerness of his soul; and he made atonement for Israel.⁸⁰

Then in 48:2, Sirach recounts how the ζήλος of Elijah (cf. 1 Kings 17–19) made the people (Israel?) few in number.⁸¹

In light of these occurrences throughout the book, the final occurrence in Sirach is particularly revealing. Sirach's readers have considered the contexts and objects to which ζήλος can be directed, both positively and negatively. At the close of the book (51:17–18), Sirach labels godly attention to wisdom “ζήλος for the good”:

τῷ διδόντι μοι σοφίαν δώσω δόξαν. διενόηθην γὰρ τοῦ ποιῆσαι αὐτὴν καὶ ἐζήλωσα τὸ ἀγαθὸν καὶ οὐ μὴ αἰσχυθῶ.

To him who gives me wisdom I will give glory. For I resolved to do it, and I expressed ζήλος for the good, and I was never ashamed.

We will consider the Hellenistic moral overtones of ‘ζήλος for the good’ in later chapters,⁸² but it is instructive to consider the way the grab-bag for ζήλος has been shaped in the course of Sirach. The language of ζήλος has been used for a variety of objects (e.g., ζήλος towards one's wife in 9:1), and in 51:18 the language of ζήλος participates in Sirach's efforts to present Wisdom as the worthier lover

80 Cf. Num 25:11–13. Noting Sirach's attention to Phinehas' reverence for God and noble goodness (ἐν φόβῳ κυρίου . . . ἐν ἀγαθότητι προθυμίας ψυχῆς αὐτοῦ), Ortlund argues that “Sirach commends Phinehas's personal virtue in a way absent from the Old Testament account” (*Zeal Without Knowledge*, 72; cf. “Phinehan Zeal: A Consideration of James Dunn's Proposal,” *JSP* 20, no. 4 [2011]: 304–7). See also Kenneth E. Pomykala's comparison of the Hebrew and Greek versions of ch. 45 (“The Covenant with Phinehas in Ben Sira [Sirach 45:23–26; 50:22–24],” in *Israel in the Wilderness: Interpretations of the Biblical Narratives in Jewish and Christian Traditions* [ed. Kenneth E. Pomykala. Leiden/Boston: Brill, 2008], 17–36). Pomykala notes many similarities with the descriptions of Phinehas in 1 Maccabees.

81 Ortlund rightly points out that there is discontinuity between Phinehas's and Elijah's ζήλος in that Phinehas preserves while Elijah curses. However, this seems more pronounced in Sirach than in Numbers and 1 Kings (cf. *Zeal Without Knowledge*, 74–75).

82 Based on the other two substantive uses of τὸ ἀγαθόν (18:8; 33:13–14), Ortlund argues that “[T]he good . . . is placed squarely in the moral or ethical plane” (*Zeal Without Knowledge*, 76).

(cf. Prov 31:10–31). We will see below that Sirach is not the only writer to ‘play’ with various contributors to the grab-bag, including ideas and images associated with Jewish heroes like Phinehas and Elijah, ethical imperatives, and emulative behavior.⁸³

Jewish Zeal’ in Liber Antiquitatum Biblicarum

The Rabbis observed long ago that “in their place the words of Torah are poor, and rich in another place”;⁸⁴ that is, things that are left out of the immediate context may be provided elsewhere. Though this phenomenon (‘nachholende Erzählung’) occurs rarely in the Hebrew Scriptures,⁸⁵ Pseudo-Philo uses it often as one of several sophisticated narrative techniques in his *Liber Antiquitatum Biblicarum* (L.A.B.).⁸⁶ Most significant for our interests in this chapter is the case of Phinehas’ slaying of Zimri⁸⁷ and the Midianite woman⁸⁸ (L.A.B. 47.1–3;

83 For consideration of Sirach’s strategies with words, see Eric D. Reymond, “Wordplay in the Hebrew to Ben Sira,” in *The Texts and Versions of the Book of Ben Sira: Transmission and Interpretation* (ed. Jean-Sébastien Rey and Jan Joosten; Leiden: Brill, 2011), 37–53.

84 במקום אחר דבי תורה עניים במקומן ועשירים; *Roš Haš.* 3.5.16 (58d). In the name of Rabbi Nehemiah, the Torah is here compared to the “woman of valor” (אִשְׁת־חַיִל) who “brings her food from afar” (מִמְרַחֵק תְּבִיא לַחֲמָה; Prov 31:14). The specific reference is to the agreement described in Jer 34:17 that is attributed to Exod 6:13; see further Edward A. Goldman, *The Talmud of the Land of Israel: A Preliminary Translation and Explanation, Volume 16 Rosh Hashanah* (Chicago: University of Chicago Press, 1988), 90 n. 96.

85 E.g., Balaam is mentioned as having advised the women of Peor to seduce the Israelites in Num 31:16, but no such thing is recorded in Numbers 22–24.

86 For instance, L.A.B. does not begin with a creation account, but creation is referred to in speeches by Cenaz (L.A.B. 28.7–9) and David (L.A.B. 60.2–3); the details about the murder of Abel are provided only later (L.A.B. 16.2, 59.4); Abraham’s covenant is only described in L.A.B. 23.6; and Jacob’s fight with the angel is only mentioned later (L.A.B. 18.6). Howard Jacobson notes that one effect of these flashbacks is to integrate the whole history of God’s activity with the Jewish people (*A Commentary on Pseudo-Philo’s Liber Antiquitatum Biblicarum* [Leiden: Brill, 1996], 1.240–241; cf. see O. Eissfeldt, “Zur Kompositionstechnik des pseudo-philonischen Liber Antiquitatum Biblicarum,” in *Kleine Schriften*, III (Tübingen: Mohr, 1966), 340–53.

87 Lat. *Zambri*; amended from the obvious corruption *lambri* that is found in most manuscripts, following Jacobson, *Commentary*, 2.1045. *Zambri* occurs at Num 25:14 in the Vulgate, and there is no reason to doubt that the original Hebrew was זִמְרִי via the Greek Ζαμβρι.

88 Though the editio princeps (edited by Sichardus in 1527; for more information on the transmission of the text see M.R. James, *The Biblical Antiquities of Philo*, New York: Ktav, 1971, 14–26) does not name the Midianite woman, the manuscripts grouped as π have *et ingressu intravit ad Midianitan*: “and he went in to the Midianite woman”; see Gen 16:4 and 29:23 (the two families of manuscripts, π and Δ, have been designated by Daniel J. Harrington in J. Cazeaux, *Pseudo-Philon: Les antiquités bibliques I: Introduction et text cri-*

cf. Num 25:7–8). This story appears only as a ‘flashback’ near the end of the Judges cycle (*L.A.B.* 25–48)⁸⁹ after being left out of its proper context in *L.A.B.* 18.14 (the account of the Israelites’ fornication with the Midianite women).⁹⁰ Given the importance of Numbers 25 in other Jewish literature of the period,⁹¹ Pseudo-Philo’s placement of the story in the context of *L.A.B.* 44–47 deserves careful attention. Our investigation here will demonstrate that the four additional references to *zelo/zelus* in *L.A.B.* 44–47 (44.7, 44.10, 45.6, and 47.7) are intended to set up a contrast between the *misguided and inadequate zeal* demonstrated by the idolatrous people and the *godly zeal* of Phinehas in *L.A.B.* 47.1–3. Pseudo-Philo has anticipated the appeal to Phinehas’ zealous action in his “earnest prayer” (*attente oraverat*; *L.A.B.* 47.3) through the example of Moses, and in so doing can be seen to have included the story of Num 25:6–11 as a ‘flashback’ in *L.A.B.* 47.1–3 in order to bring the galvanizing effect of the ‘zeal of Phinehas’ to bear on his contention that zealous human initiative is an essential component of efficacious intercessory prayer.

As we have seen in Sirach, Cicero, and Philo, the ad hoc concepts activated by repeated use of the ‘zeal’ word group are put to rhetorical use by Pseudo-Philo. Though surviving in Latin, there is every reason to assume that the occurrences of *zelo/zelus* represent קנא/קנאה in Hebrew and ζήλος/ζήλος in Greek.⁹²

Phinehas in the Scriptures and in Later Jewish Literature

Numbers 25 is the defining passage about Phinehas in the Scriptures.⁹³ The story is familiar: before Moses can carry out God’s order to slay the leaders

tiques [sc 229, Paris: Éditions du Cerf, 1976], 20–3). *Pirqe R. El.* 47 uses this same language: בא בזנות על המדשית.

89 Judg 20:28 records that the Israelites, after being twice defeated by the Benjamites, inquire through Phinehas whether they should go to war, and the Benjamites are finally defeated (Judg 20:35). Phinehas’ role is greatly expanded and revised in *L.A.B.*; see discussion below.

90 The end of the Balaam episode, *L.A.B.* 17.2–18.14.

91 This discussion assumes that *L.A.B.* was written in the late first-century CE, which is the view accepted by nearly all scholars. It is not of great importance for the thesis of this chapter whether the date is pre- or post-70.

92 The sections of *L.A.B.* discussed here show a dependence upon the Hebrew of Numbers 25, and the consistent translation of קנא/קנאה with ζήλος/ζήλος in all manuscripts of the LXX. For the evidence that *L.A.B.* originally existed in Hebrew rather than Aramaic or Greek, see Daniel J. Harrington, “The Original Language of Pseudo-Philo’s *Liber Antiquitatum Biblicarum*,” *HTR* 63, no. 4 (1970): 503–14; and the excellent discussion in Jacobson, *Commentary*, 1:215–24.

93 Aside from the prominent role Phinehas plays in Numbers 25 (after which he accompanies the people into battle in Num 31:6) and his intercession for the people in Judg 20:28,

who have allowed their men to fornicate with the Moabite women, Phinehas slays Zimri and Cozbi through the ‘belly’ (רֶבֶרֶת) in the ‘tent’ (אֹהֶל מוֹעֵד) which they had entered in the sight of the whole community (Num 25:6–8). God endorses Phinehas’ deed and, remarkably, adopts it as God’s own (בָּקָנָא אֶת־קִנְיָתִי בְּתוֹכָם) “he was zealous with *my* zeal among them”; Num 25:11). The plague against the people ceases, and Phinehas is granted the “covenant of the eternal priesthood” (Num 25:13).

As we have seen earlier in this chapter, Phinehas is praised for “standing firm during the turning away of the people” and for “making atonement [ἐξιλάσκομαι] for Israel” in Sir 45:23. He is cited as receiving the “everlasting priestly covenant” for his zealous actions “against Zimri” in 1 Macc 2:26, 54;⁹⁴ and by the time of the writing of 4 Maccabees, the story of Numbers 25 is recognized by the mere mention of τὸν ζηλωτὴν Φινεες.⁹⁵ Philo refers to “Phinehas the son of the high priest”⁹⁶ only in reference to the Numbers 25 incident and Phinehas’ “reward of peace.”⁹⁷ Josephus, too, writes about this episode in each of the five passages from the *Biblical Antiquities* in which Phinehas’ name appears.⁹⁸

the name ‘Phinehas’ appears in the OT when he is simply cited as the grandson of Aaron and son of Eleazar in Exod 6:25; 1 Chron 6:4, 50; 9:20; and Ezra 7:5; 8:2, 33; and when Phinehas is mentioned in various priestly capacities in Josh 22:13, 30, 31, 32 and 24:33. The only other non-apocryphal reference to Phinehas is Ps 106:30 (see below).

94 1 Macc 2:26; καὶ ἐξήλωσεν τῷ νόμῳ, καθὼς ἐποίησεν Φινεες τῷ Ζαμβρι υἱῷ Σαλωμ; 1 Macc 2:54: Φινεες ὁ πατὴρ ἡμῶν ἐν τῷ ζηλωσάι ζῆλον ἔλαβεν διαθήκην ἱερωσύνης αἰωνίας.

95 4 Macc 18:12; properly “the zealot Phinehas,” contra NRSV et al. “the zeal of Phinehas.” Phinehas is also mentioned in priestly genealogies of 1 Esd 5:5; 8:63; and 2 Esd 1:2.

96 Mos. 1.301.

97 Conf. 57. Philo also refers to Phinehas as “the one recorded in the law who dared to do this good venture . . . he killed [Zimri] with the woman” (ἀναγέγραπται τις ἐν τοῖς νόμοις τὸ καλὸν τοῦτο τόλμημα τολμήσας . . . ἀναιρεῖ σὺν τῇ γυναικί) in Spec. 1.56.

98 Ant. 4.152–262; 5.104–120; 5.159; 7.110; 8.11–12. The last two passages do not refer specifically to Phinehas’ zealous action, but speak of the lasting priestly lineage given to Phinehas in Numbers 25. The pattern continues into the period of Rabbinic literature, as adequately summarized by Max Seligsohn: “Phinehas is highly extolled by the Rabbis for his promptness and energy in executing the prince of the tribe of Simeon and the Midianitish woman. While even Moses himself knew not what to do . . . Phinehas alone was self-possessed and decided” (“Phinehas,” in *The Jewish Encyclopedia, Volume x* [ed. Cyrus Adler and Isidore Singer; New York: Funk and Wagnalls, 1905], 18). Seligsohn’s summary fits the portrayals given in *Sifre Num* 131; *Pirqe R. El.* 47; *Sanh.* 82b; *Tanh. Balak* 30; *Num. Rab.* 20.26; *Ber.* 6b; and *B. Bat.* 109b. This portrayal is not opposed to the interpretations of several other Rabbinic writers which attribute God’s favorable reply to Phinehas solely to his *prayer*, because the reference here is to Phinehas’ action in a time of crisis

It may seem strange, then, that the Baal-Peor narrative receives such a brief and out-of-place mention in *L.A.B.*, given Phinehas' significant role in the book:⁹⁹ Phinehas receives a special blessing at the death of Joshua (*L.A.B.* 24.4),¹⁰⁰ he is given priority to speak at the death of Cenaz (*L.A.B.* 28.1–4), he plays the central role in the retelling of the conflict with the Benjamites (*L.A.B.* 44–47; cf. Judges 19–20), he is described in Elijah-like terms at the end of his life (*L.A.B.* 48.1–3),¹⁰¹ and is twice mentioned in connection with Eli and the priesthood (*L.A.B.* 50.3; 53.6).

However, there is much evidence to show that Pseudo-Philo assumes that his readers are familiar with the story as told in Numbers 25.¹⁰² Phinehas' long tenure of priestly activity¹⁰³ clearly presumes that the reader knows of the eternal covenant granted to Phinehas for his zealous action.¹⁰⁴ Just as *Tg. Ps.-J.* to

and not to the propitiating role that many Rabbis refused to attribute to Phinehas' human initiative; see discussion below.

99 Louis H. Feldman has correctly observed that only Moses, Aaron, Abraham, and Jacob appear in more passages in *L.A.B.* ("The Portrayal of Phinehas by Philo, Pseudo-Philo, and Josephus," *JQR* 92, no. 3–4 [2002]: 316).

100 Here Phinehas is referred to only as *filium Eleazari sacerdotis* "the son of Eleazar the priest."

101 On *L.A.B.* as the earliest reference to the identification of Phinehas with Elijah, see Robert Hayward, "Phinehas-The Same As Elijah: The Origins of a Rabbinic Tradition," *JJS* 29, no. 1 (1978): 22–34; and the connection between Phinehas, Eli, and Abraham discussed in Abram Spiro, "The Ascension of Phinehas," *Proceedings of the American Academy for Jewish Research* 22 (1953): 99–102.

102 This is not a surprising phenomenon. Referring the strategic reference to Cain in the story of Korah's rebellion (*L.A.B.* 16), Bruce Fisk observes: "It appears that Pseudo-Philo wrote for biblically literate readers who would instinctively and easily fill in the gaps, drawing on their knowledge of both scripture and tradition, which enabled them to hear much more in Pseudo-Philo's abbreviated account than was actually there"; Bruce Fisk, "Gaps in the Story, Cracks in the Earth: The Exile of Cain and the Destruction of Korah in Pseudo-Philo (*Liber Antiquitatum Biblicarum* 16)," in Craig A. Evans, ed., *Of Scribes and Sages: Early Jewish Interpretation and Transmission of Scripture, Vol. 2 Later Versions and Traditions* (New York: T&T Clark International, 2004), 21.

103 Joshua summons Phinehas to serve in a priestly capacity (*Ihesus . . . miset et vocavit filium Eleazari sacerdotis*; *L.A.B.* 24.4); Cenaz asks how anyone could speak before the priest Phinehas (*Numquid aliquis loquitur prior sacerdote qui custodit mandata Domini Dei nostri*?; *L.A.B.* 28.3); Phinehas consults the oracular Urim and Thummim (*demonstratio et veritas*) on behalf of the people (*Et dixit eis Finees: Offeramus demonstrationem et veritatem*; *L.A.B.* 46.1); and Eli is appointed as priest by Phinehas (*Heli . . . quem preposuerat Finees filius Eleazari sacerdotis*; *L.A.B.* 50.3; cf. 52.2).

104 Pseudo-Philo preserves the incredible longevity of Phinehas' life, which strengthens the impression that the biblical episode which defines Phinehas in *L.A.B.* is Numbers 25.

Num 25:12 interprets the everlasting covenant to mean that Phinehas will live forever,¹⁰⁵ Phinehas is sent to dwell on a mountain after he had “passed the 120 years that have been established for every man”¹⁰⁶ in *L.A.B.* 48.1. In *L.A.B.* 22.1 Pseudo-Philo even replaces Phinehas with Joshua as the head of a conciliatory delegation (Josh 22:30–34), very likely because such a pacifying role¹⁰⁷ is inconsistent with Pseudo-Philo’s primary portrait of Phinehas: the fiery zealot of Numbers 25.¹⁰⁸

The Ad Hoc Meaning of *Zelo/Zelus* in *L.A.B.*

That Pseudo-Philo assumes familiarity with Numbers 25 is further confirmed by Pseudo-Philo’s strategic shaping of the terms *zelo* and *zelus*. The word group is used 20 times, six of which are clustered in *L.A.B.* 44–47.¹⁰⁹ Pseudo-Philo uses *zelo/zelus* with reference to God’s zealous beneficence only in the story of Amram (*L.A.B.* 9.6),¹¹⁰ God’s jealousy for his people professed in the second commandment (*L.A.B.* 11.6),¹¹¹ Moses’ zealous words on behalf of God (*L.A.B.* 58.1),¹¹² and Phinehas’ zealousness in *L.A.B.* 47.1–3.

Pseudo-Philo also employs several *negative* examples of zealous action in the earlier chapters of *L.A.B.* that contribute to the meaning of *zelo/zelus*. For example, Balaam speaks of the nations ‘being envious’ (*zelabitur*) of God’s ‘vine’ Israel in *L.A.B.* 18.11, and in the very next verses Balaam instigates the seduction of the Israelites by the Midianite¹¹³ women (*L.A.B.* 18.13) for which

Judges 11:26 indicates that between the episode with the Midianite women (Numbers 25) and the episode with the Benjamites (Judges 17–20) Israel had been dwelling in the region of Heshbon for 300 years.

105 ויחי לעולם למבשרא גאולתא בסוף יומיא “and he will live forever to proclaim redemption at the end of days.”

106 *Transisti centumviginti annos, qui constituti errant omni homini.*

107 Despite the fact that Phinehas is granted a covenant of peace (for a violent deed!).

108 See further my discussion of Joshua 22 below. Feldman points to Joshua’s encouragement of Phinehas to “strengthen yourself” (*virtutifica manus tuas*; *L.A.B.* 24.4) to suggest that the omission in *L.A.B.* 22.1 is related to Pseudo-Philo’s interest in portraying Phinehas as the zealous agent of God; Feldman, “Portrayal,” 337, 339.

109 *L.A.B.* 9.6; 11.6; 18.11; 20.5; 32.1, 2; 39.2; 44.7; 44.10; 45.6; 47.1 (2 occurrences); 47.7; 50.5; 58.1; 59.4; 62.1; 11 (2 occurrences); 64.8.

110 *Et quis sciet si pro hoc zelabitur Deus, ut liberet nos de humiliatione nostra?* (“And who knows if God will act zealously on account of this to free us from our humiliation”).

111 *Ego sum Dominus Deus tuus, Deus zelans*; cf. אנכי יהוה אלהיך אל קנא (“I am the Lord your God, a zealous God”; Deut 5:9; Exod 20:5).

112 *Que locutus sum sub zelo meo* (“Which he [Moses] spoke with my [God’s] zeal”); see further below.

113 In Num 25:1 it is the *Moabite* women (בנות מואב), but Cozbi is identified as a *Midianite* in Num 25:6.

he is subsequently doomed to eternal punishment.¹¹⁴ In *L.A.B.* 16.4, Korah (Lat. *Chore*; Num 16:1) rebels against the law and is 'swallowed up' (*deglutivit*; *L.A.B.* 16.6), and in *L.A.B.* 39.10, Jephtha (Lat. *Ieptan*; cf. Judges 11) makes a rash vow and subjects his daughter to a cruel death (*L.A.B.* 40.8). In these last examples, *zelo/zelus* is not used, but given the similarities to other actions explicitly labeled 'zealous,' the incidents contribute to the accretion of mental images associated with *zelo/zelus*.

Most interesting of these negative examples that may be seen to shape the grab-bag associated with *zelo/zelus* is the example of the tribes who set up the unsanctioned altar 'around the Jordan' (*circa Iordanem*; *L.A.B.* 22.1; cf. Josh 22:10). Pseudo-Philo significantly reworks the biblical account, so that in *L.A.B.* 22 the "sons of Reuben and Gad and Manasseh" claim that their motivation was "so they will have zeal for seeking the Lord" (*ut sit eis animositas*¹¹⁵ *ad exquirendum Dominum*; *L.A.B.* 22.4).¹¹⁶ Before Joshua¹¹⁷ and the people offer a prayer on the altar-builders' behalf (*L.A.B.* 22.7), Pseudo-Philo makes it clear that such action must be properly directed:

Si in astucia fecistis hanc rem, vindicabitur in vobis... si autem... fecistis... propter filios vestros, misericors erit vobis Deus.

For if you have done this act out of cunning, it will be avenged upon you... but if you have done it... on account of your sons, God will be merciful to you.¹¹⁸

114 *Ego autem stridebo dentibus*; "I, however, will gnash my teeth"; *L.A.B.* 18.12.

115 *Animositas*, occurring only here and in *L.A.B.* 6.9 ("Until the *animositas* of the people of the land ceases..."), may mean 'boldness' or 'wrath,' but it is properly translated in this context as 'zeal,' 'ardor,' or 'eagerness' (cf. Aug. *Civ.* 14.2). Jacobson (2.700) may be correct that *animositas* comes here through the Greek θυμός ('passion, wrath'), but I find it likely that the original Hebrew was קנאה. θυμός is used to translate חמה in the pivotal verse about zeal, Num 25:11 LXX, and the words also occur together in Prov 6:34; 7:4; Ezek 5:13; 16:38; 16:42; 23:25; and 36:6 (Ezek 16:38 even couples the words together with *vav/kai*: חמה וקנאה/θυμός και ζήλος); so it is likely that *animositas* here is at least subtly connected with *zelo/zelus*, if it does not represent an actual occurrence of קנאה.

116 In Josh 22:24–25 the tribes claim that their motivation was *fear* that later generations of Israelites would cause their descendants to stop fearing the LORD, since they had no altar.

117 Interestingly, in Joshua 22 it is *Phinehas* who plays the conciliatory role in this story. As noted above, this role probably did not seem to fit the image of Phinehas that Pseudo-Philo wishes to portray in the book. This omission is not entirely surprising, since, as will become clearer below, it would not be fitting for Phinehas to offer the prayer of intercession in a context where the zealous action is suspect.

118 *L.A.B.* 22.6.

Thus in the passages leading up to *L.A.B.* 44–47, Pseudo-Philo has already established a pattern of misguided and inadequate actions (sometimes explicitly labeled ‘zeal’) that are to be contrasted with Phinehas’ rightly-directed zeal.

The Use of *Zelo/Zelus* in *L.A.B.* 44–47

This pattern becomes more explicit in *L.A.B.* 44–47. Though translators have largely weakened the impact of the motif of zeal in *L.A.B.* 44–47 by failing consistently to translate the occurrences of *zelo/zelus* in *L.A.B.* 44.7; 44.10; 45.6; and 47.7, the occurrences prepare the reader for the positive example of Phinehas’ zealous action in *L.A.B.* 47.1–3.

L.A.B. 44.7. In chapter 44, Pseudo-Philo recounts the tale of Micah and his idols (Judges 17). God expresses anger at Israel for violating each of the ten commandments, concluding with: *Et cum precepissem ies non mechari, zelum suum mechati sunt*. Daniel J. Harrington’s translation properly captures the connection with zeal: “And though I commanded them not to commit adultery, they have committed adultery with their zeal.”¹¹⁹ The problem is not that the people have *zelus*, but that it is directed at the wrong object.

L.A.B. 44.10. Immediately following, God promises to punish not only Micah, but all the people who “sin against me” (*peccant in me*), declaring that the “race of men will know that they were not zealous for me in the inventions they made” (*Et nunc sciet genus hominum quoniam non zelabunt [me] in adinventionibus que faciunt*). Dietzfelbinger’s translation, “Wissen, dass sie nicht eifern,”¹²⁰ is the only published translation to bring out the sense that the

119 Daniel J. Harrington, “Pseudo-Philo: A New Translation and Introduction by D.J. Harrington,” in James H. Charlesworth, *The Old Testament Pseudepigrapha, Volume 2: Expansions of the “Old Testament” and Legends* (Garden City, NY: Doubleday, 1983), 358. Jacobson is less helpful: “Though I commanded them not to commit adultery, they have adulterated their devotion” (*Commentary*, 1.167). Yet despite his translation, Jacobson astutely conveys the connection with zeal in his commentary. Projecting that the original was *הנאיפו את קנאתם* (making ‘zeal’ the object of ‘to commit adultery,’ as in the Latin), Jacobson comments that this phrase “would apparently mean that the zeal that Israel, as a loyal spouse, should have directed toward God, they directed toward some idols” (*Commentary*, 2.1017).

120 Christian Dietzfelbinger, *Pseudo-Philo: Antiquitates biblicae (Liber antiquitatum biblicarum)*, *Jüdische Schriften aus hellenistisch-römischer Zeit*, Lfg. 2 (Gütersloh: Gütersloher Verlagshaus G. Mohn, 1975), 171. *Eifern* is an intransitive verb in German, but often uses *gegen* or *für* to indicate being zealous for or against someone or something. This may explain why Dietzfelbinger follows a variant manuscript (π) and does not translate the Latin accusative *me*—his translation thus faithfully renders the Latin (of π) without violating German grammar.

people *were not zealous (for God)* when they made idols instead of rising up against Micah.¹²¹

L.A.B. 45.6. In the next chapter, Pseudo-Philo records the horrific story of the Levite's concubine (*L.A.B.* 45.1–5; Judg 19:1–30), after which Pseudo-Philo includes a brief Job-like encounter between God and 'the adversary' (*antecimum*). God expresses anger that the 'foolish people' (*populus insipiens*) were not 'disturbed' (*conturbatus est*) when Micah led them astray with the idols, but *were* stirred by what happened with the Levite's concubine. God says: *Et ideo quia non sunt tunc zelati, propterea sit eorum consilium in vanum et conturbabitur cor eorum*. Jacobson captures the sense well: "And so, because they were not zealous then, therefore he let their plan turn out badly and their heart be confused."¹²² This occurrence of *zelo* is the last reference to zeal before Pseudo-Philo's strategic insertion of the Numbers 25 story.

L.A.B. 47.7. Immediately *following* the pivotal section in *L.A.B.* 47.1–3, Pseudo-Philo offers the 'fable of the lion' as an analogy for the people's inadequate zeal in their reactions to Micah and to the Levite's concubine. Just before God answers Phinehas' prayer at the conclusion of the fable, God sums up the central issue: *Et nullus zelavit sed omnes seducti estis . . . et tacuistis sicut malus ille leo*. Jacobson's translation again succeeds: "No one acted zealously but all of you were led astray . . . and you were silent like that evil lion."¹²³ The Hebrew paraphrase of the Latin version of *L.A.B.* 47.3–12 preserved in the manuscript of the *Chronicles of Jerahmeel* (fourteenth century) interprets these texts in the same way, bringing out the connection with zeal and Numbers 25 that the Hebrew translator observed in *L.A.B.* 44–47:

וישמע יי בקול פנחס ויאמר הקנאתי קנאו לי בני ישראל בנבלה הזאת ולא
קנאו לי בפסל מיכה אשר עשה להזנות את כל ישראל אחריו

121 Unfortunately, Jacobson mistranslates: "they should not provoke me by their devices that they devise" (*Commentary*, 1.168). Harrington likewise translates: "they will not make me jealous by their inventions that they make" (*OTP* 2.359). Jacques Cazeaux's French is similar: "qu'il ne me rendra pas jaloux avec les trouvailles qu'il fait" (*Pseudo-Philon*, 305). Each of these translations erroneously attempts to make it *God's* zeal that is spoken of here, but the Latin is clear that it is the *people* who were not zealous.

122 Jacobson, *Commentary*, 1.169. Harrington fails to make clear the connection with zeal: "And so because they were not provoked to anger then, therefore let their plan be in vain, and their heart will be so disturbed" (*OTP* 2.454).

123 Jacobson, *Commentary*, 1.171. Again, Harrington's translation masks the word *zelo*: "and no one was provoked but all were led astray" (*OTP* 2.361).

And the Lord heard the voice of Phinehas and said, “The sons of Israel were zealous with zeal for me in regard to this corpse, but they were not zealous for me in regard to Micah’s idol, which he made to lead astray all Israel after him.”¹²⁴

Phinehas’ Prayer in *L.A.B.* 47.1–3

The explicit reference to Numbers 25 in *this* context at the end of the Judges cycle is thus rhetorically significant. Phinehas is in a desperate predicament. The Israelites had taken Phinehas’ advice to consult the priestly lots and had received assurance of victory (*L.A.B.* 46.1; cf. Judg 20:28), but are routed by the Benjamites (*L.A.B.* 46.3; cf. Judg 20:21, 25).¹²⁵ Tearing their clothes and placing ashes on their heads, the people pleadingly question God about God’s ‘deception’ (*seductio*; *L.A.B.* 46.4).¹²⁶ Will the people rise up against Phinehas? Will God finally answer their cries for help? Phinehas prays in *L.A.B.* 47.1:

Ego enim memor sum in iuventute mea, quando peccavit Zambri in diebus Moysi famuli tui, et ingressus intravi¹²⁷ ego et zelatus sum zelum anime mee, et ambos suspendi in romphea mea.

For I remember in my youth when Zimri sinned in the days of Moses your servant, and I went in and was zealous with the zeal of my soul, and hoisted both up on my spear.

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- 124 The construction *הקנאתי קנאו* seems to imitate the cognate object in Num 25:11 (*בְּקִנְאוֹ (אֶת־)קִנְאָתִי*). The Hebrew text is reproduced from Daniel J. Harrington, *The Hebrew Fragments of Pseudo-Philo’s Liber Antiquitatum Biblicarum Preserved in the Chronicles of Jerahmeel* (Missoula: SBL, 1974), 68. These fragments were once regarded as the original Hebrew of *L.A.B.*, but have since been proven to be retroversions from the Latin. I cite the text here as an example of how a Hebrew speaker understood the references to zeal in *L.A.B.* 44–47.
- 125 In Judges 20, the Israelites are twice routed before consulting Phinehas, after which they are eventually victorious (Judg 20:35). Pseudo-Philo places Phinehas in a predicament by having him involved *before* the people are routed, which sets up Phinehas’ pleading prayer in *L.A.B.* 47.1–3.
- 126 *Que est seductio hec qua seduxisti nos Domine?* (“What is this deception by which you have deceived us, Lord?”). Pseudo-Philo ironically uses the same root (*seduco*) to describe the people being ‘led astray’ by Micah’s idols rather than to be zealous for God (see *L.A.B.* 47.7, above). God ‘deceived’ (*fallo*) them in *L.A.B.* 47.8: *Propterea fefelli vos et dixi: Tradam vobis illos* (“Therefore I deceived you and said, ‘I will deliver them to you’”).
- 127 The manuscripts grouped as π have *et ingressu intravit ad Midianitan*: “and he went in to the Midianite woman”; see Gen 16:4 and 29:23. *Pirqe R. El.* 47 uses this same language: *בא בזנות על המדינית*; cited in Jacobson, *Commentary*, 1046.

Given the way the *zelo/zelus* word group has been shaped by the narrative, and given the literary technique of omitting mention of this significant event in *L.A.B.* 18.14, this short paraphrase delivers quite a punch. Phinehas' famed act of godly zeal is the rightly-directed zeal that has been missing. This is the kind of zealous action that prompted God to adopt Phinehas' zeal as his own (בְּקִנְאוֹ אֶת־קִנְאָתִי בְּתוֹכָם, "he was zealous with *my* zeal among them"; Num 25:11), and, here, to answer Phinehas' 'earnest prayer' (*attente oraverat*; *L.A.B.* 47.3).¹²⁸ Pseudo-Philo adds the detail that the people (of Phinehas' youth) had wanted to kill Phinehas for his zeal, but God saved him (*L.A.B.* 47.1). This confirms and intensifies the already remarkable statement that God embraces Phinehas' action as his own.

Phinehas boldly challenges God to answer his prayer and not to let the people think that the Urim and Thummim are telling lies (*L.A.B.* 47.2). Pseudo-Philo records God's response:

Et videns Dominus quoniam attente oraverat Finees in conspectu eius, dixit ad eum: Per me iuravi, dicit Dominus, quoniam si non iurasses [orasses],¹²⁹ memor tui non fuisset in eo quod dixisti, neque respondissem vobis hodie.

And the Lord, seeing that Phinehas had prayed earnestly in his sight, said to him, "I swear by myself, says the Lord: if you had not then prayed,

128 God provides victory for the Israelites in *L.A.B.* 47.9–10; cf. Judg 20:35.

129 The editio princeps reads *iurassem*, thus indicating God as the one who 'swore an oath,' but all other manuscripts read *iurasses* ('you swore'). Most translators accept the reading of the editio princeps, but in light of the discussion in this paper about the importance of the efficacy of prayer, it is more likely that Phinehas is indeed the intended subject, and that *iurasses* is a corruption of *orasses* ('you prayed'). This same confusion occurs in Ovid *Her.* 8.117 (*Per genus infelix iuro [oro]*; "By the unhappy line I *swear*"), so the emendation is not without precedent. The idea that God would credit Phinehas' *prayer* makes much more sense in the context than some unmentioned *oath* sworn by Phinehas or God. Charles Perrot and P.-M. Bogaert read *iurassem* and understand it as a reference to the covenant with Abraham: "mais Pinhas n'a rien juré et les premiers mots de la phrase rappellent le serment divin de l'alliance de Gen. 22, 16: « Je le jure par moi-même, parole du Seigneur »" ("But Phinehas has not sworn, and the first words of the sentence recall the divine oath of the alliance of Gen 22:16: 'I swear by myself, says the Lord'") (*Pseudo-Philon: Les antiquités bibliques II: Introduction littéraire, commentaire et index*, SC 230 [Paris: Éditions du Cerf, 1976], 206). But if the word is *iurassem*, it must certainly refer to the oath in the previous phrase and not to an unmentioned oath from the past. See further Jacobson, *Commentary*, 2.1049.

I would not have been mindful of you in what you said, nor would I have answered you today.” (*L.A.B.* 47:3)

Taken by itself, God’s favorable answer in *L.A.B.* 47:3 could be interpreted as coming in response only to Phinehas’ *prayer* (cf. Jas 5:16: “the prayer of the righteous is powerful and effective”). This, in fact, was the interpretation of Numbers 25 that was held by later writers, who seem troubled that Phinehas’ own zealous initiative constitutes an act of atonement (כפר) for the people (Num 25:13). The rabbis and targumic writers did praise Phinehas’ zeal as a model for action (e.g., *Ps.-J.* to Num 25:8: יזכון כהניא... וצלי... וחולף דאחד רומחא... לתלת מתנן [“Because he grasped the spear... and prayed... the priests merit three gifts...”]), but separated that action from its capacity to affect God’s will (e.g., *Sifre Num.* 131: לכפר לא נאמר [“‘To atone’ is not said...”]).¹³⁰ These writers seem to be reading Numbers 25 through the lens of the ‘softened’ version of the episode recounted in Ps 106:28–31, which makes no mention of Phinehas’ zeal:

ויצמדו לבעל פעור... ויכעסו במעלליהם... ויעמד פינחס ויפלל ותעצר המגפה ותחשב לו לצדקה לדר ודר עד-עולם

They joined themselves to the Baal of Peor... they provoked [the Lord] by their deeds... and Phinehas stood *and prayed*, and the plague was restrained—and it was reckoned to him as righteousness, from generation to generation forever.

However, in light of all the references to zeal in *L.A.B.* 44–47 and especially the ‘flashback’ to Numbers 25 in *L.A.B.* 47:1, Pseudo-Philo’s telling is clear that God answers Phinehas’ prayer because of Phinehas’ *zeal*.¹³¹ Because the people

130 As David Bernat summarizes the range of interpretations in Midrashic passages, recensions of the Phinehas-miracle legend, and *Sifre Num.*: “In the Rabbinic and Targumic reconstruction of the narrative, Phinehas’ act of violence is fully decoupled from the reversal of the plague. Thus the priest’s zealotry is completely denuded of its power to affect God’s will... [O]n the other hand... [w]hen Phinehas stood and prayed, he protected his people from decimation by revealing the mercies of heaven” (“Phinehas’ Intercessory Prayer: A Rabbinic and Targumic Reading of the Baal Peor Narrative,” *JJS* 58, no. 2 [2007]: 282).

131 Martin Hengel, who approached *L.A.B.* with an eye for evidence of Zealotry in the first century, made a similar observation about *L.A.B.* 47:1–3: “Es wird... zunächst in sehr positiver Weise vom Eifer des Pinehas gesprochen, auch die strafabwendende Wirkung des Eifers für Gott setzt man voraus” [“In the first place, attention is drawn in a very positive way... to Phinehas’ zeal. At the same time, the effect of this zeal for God in

"were not zealous then" (*L.A.B.* 45.6), God ignored their plea for victory over the Benjamites. Only after Phinehas implores God to remember his previous zealous action (*L.A.B.* 47.1–2) does God leave the people with the instructive fable (*L.A.B.* 47.4–8) and grant them victory (*L.A.B.* 47.9–10). Thus Phinehas' prayer is an offer of his own zeal as a stand-in for the zeal that the people should have exhibited in the case of Micah's idols.

Intercessory Prayer and the Parallel with Moses

Once the emphasis on Phinehas' zeal has been recognized in the story, the overall presentation of intercessory prayer in *L.A.B.* becomes more sharply defined: *God responds favorably to prayer accompanied by properly-directed zealous action.*¹³² Several figures stand out as exemplars. First, Amram responds to the mistreatment of the Israelites in Egypt by zealously defying the order of the king (*L.A.B.* 9.5) at risk of his own life. Amram's hope is that because of his action (*pro hoc*) "God will act zealously to free us from our humiliation" (*zelabitur Deus, ut liberet nos de humiliatione nostra*; *L.A.B.* 9.6), and indeed God does. Second, Cenaz (Lat. *Cenez*), whose role is greatly expanded in *L.A.B.*,¹³³ demonstrates Phinehas-like zeal in rooting out the sinners in *L.A.B.* 25.3–26.5,¹³⁴ and then ventures into the Amorites' camp alone (*Et descendit Cenez solus et oravit*) before receiving the sign from God that his prayer for deliverance will

turning away punishment is presupposed"] (*Die Zeloten: Untersuchungen zur jüdischen Freiheitsbewegung in der Zeit von Herodes I. bis 70 n. Chr.*, 3d rev. and enl. ed. [ed. Roland Deines and Claus-Jürgen Thornton; WUNT 283; Tübingen: Mohr Siebeck, 2011], 168).

132 Several words are used to describe *intercessory prayer* in *L.A.B.* The verb *ōro* ('to pray') occurs in this sense in some 29 verses in *L.A.B.* (12.8; 19.3, 8; 22.7; 25.6; 27.7–8; 33.4–5; 39.7, 11; 40.3; 42.2, 5; 43.7; 46.4; 47.3; 49.3, 6; 50.4–8; 51.2; 52.3; 53.12; 55.1); the noun *ōrātio* ('prayer') in eight (31.5; 32.7; 39.11; 40.3; 44.10; 50.4–7); the verb *exclāmo* ('to cry out') in five (4.5; 10.4, 5; 32.7, 11); the verb *rogo* ('to ask') in four (15.5; 18.7; 21.3; 62.6); the verb *exōro* ('to persuade by entreaty') in three (13.2; 33.5; 40.3); and the noun *petitio* ('petition') in 53.11. The italicized verses are directly related to the prayers of Moses, Amram, Cenaz, Jael, and Phinehas.

133 Cenaz is the younger brother of Caleb and father of Othniel (Josh 15:17; Judg 1:3; 3:9, 11), but nothing is recorded about him except his name, neither in the Scriptures nor in other Jewish literature outside of *L.A.B.*; cf. Josephus *Ant.* 5.182 (Κενιάζος). Since Pseudo-Philo devotes a large portion of *L.A.B.* to the figure of Cenaz (*L.A.B.* 25–28), his character is valuable for detecting themes that are important to Pseudo-Philo.

134 *Predico autem vobis hodie quoniam, etsi de domo mea aliquis exierit in sortem peccati, non salvabitur sed igne concremabitur* ("I promise to you today that even if someone from my own household comes out in the lot of sin, he will not be saved but will be burned in the fire"); *L.A.B.* 25.3.

be answered (*L.A.B.* 27.6–8).¹³⁵ Third, Jael (Lat. *Iahel*; cf. Judg 4:17–24), much like Cenaz, takes the initiative in plotting to kill Israel's enemy Sisera before waiting for God's favorable answer to her prayer that God 'remember' Israel (*L.A.B.* 31.3–9).¹³⁶

The most convincing example of Pseudo-Philo's efforts to link intercessory prayer with zealous action, however, is that the chronology of Moses' smashing of the tablets (*Exod* 32:19) has been reworked in *L.A.B.* 12.4–10 so that it corresponds with the example of Phinehas in *L.A.B.* 47.¹³⁷ In the biblical account, Moses pleads for the people (*Exod* 32:11–13) and God relents (וַיִּנָּחֵם יְהוָה; *Exod* 32:14) *before* Moses "burned with anger" (וַיִּחַר־אַף) and smashed the tablets (*Exod* 32:19). By contrast, Pseudo-Philo tells the story so that: (1) God commands punishment (*L.A.B.* 12.4), (2) Moses acts (in a zealous manner)¹³⁸ in smashing the tablets (*L.A.B.* 12.5),¹³⁹ (3) Moses intercedes for the people (*L.A.B.* 12.8), and (4) God relents (*L.A.B.* 12.10). The parallels are striking:

135 In the very next chapter, Cenaz summons Phinehas and pays him great respect as the time of his death draws near (*L.A.B.* 28.1–5).

136 *Ecce nunc memor esto, Domine . . . Hoc autem signum erit quod facies mihi Domine* ("Behold, now remember, Lord . . . This will be the sign that you act for me, Lord"); *L.A.B.* 31.5.

137 Yonatan Grossman has suggested that Numbers 25 is linked in several ways to Exodus 32: "In his zeal for God, Moses commanded the people of his tribe to take 'each man his sword,' and to kill all those who had 'made sport' with women. Phinehas, overcome with zeal for God, had simply internalized what 'his teacher,' Moses, 'taught' when he came down from Sinai" ("Divine Command and Human Initiative: A Literary View on Numbers 25–31," *Biblical Interpretation* 15, no. 1 [2007]: 60). Perhaps these connections in the biblical account played some role in prompting Pseudo-Philo to connect these episodes in regard to intercessory prayer.

138 Admittedly, the parallel would be more convincing if Pseudo-Philo had explicitly referred to Moses' act as one of *zelus*. Yet the apparent necessity of a clear linguistic connection may be a bit misleading for two reasons. First, as we explored in chapter 1, the shaping of words is not limited to adjacent sentences. Second, this study has worked *backward* from Phinehas to Moses, but of course we encounter Moses first on a 'left to right' reading assumed by the narrative. It may be that Pseudo-Philo was more concerned with showing the importance of zealous action *chronologically* than linguistically at this point, after which he could shape the grab-bag invoked by *zelo/zelus* in preparation for the prime example of Phinehas. He does, after all, attribute *zelus* to Moses *after* having developed the theme (*L.A.B.* 58.1), albeit not specifically in reference to the smashing of the tablets. It is interesting to note that Moses "spoke with my [God's] zeal" when he demanded that Amalek's name be "destroyed from the earth"

(*Disperdam nomen Amalech de terra, que locutus sum sub zelo meo*), which is reminiscent of "my zeal" applied to Phinehas in Num 25:11 (מִטִּי קִנְאָתִי; Vulg.: *zelo meo*).

139 Bruce Fisk has argued that the reference to the smashing of the tablets in *L.A.B.* 19.7, in which God does the smashing (*contrivi tabulas testamenti*), indicates that "far from being

TABLE 2.2 *Parallels between Phinehas and Moses in L.A.B.*

	Phinehas	Moses
<i>divine command</i>	<i>L.A.B.</i> 45.4: "Because they were not zealous then" (<i>quia non sunt tunc zelati</i>), the people are to be destroyed.	<i>L.A.B.</i> 12.4: "Because the people have become corrupted" (<i>quoniam corruptus est populus</i>), they must be destroyed.
<i>zealous action</i>	<i>L.A.B.</i> 47.1: And I was zealous with the zeal of my soul, and hoisted both up on my spear (<i>et zelatus sum zelum anime mee, et ambos suspendi in romphea mea</i>).	<i>L.A.B.</i> 12.5: "And hastily, he smashed them to pieces" (<i>et festinans confregit eas</i>).
<i>intercessory prayer</i>	<i>L.A.B.</i> 47.2–3: "Phinehas prayed earnestly in his sight" (<i>attente oraverat Finees in conspectu eius</i>).	<i>L.A.B.</i> 12.8: "Moses went up to the mountain and prayed to the Lord" (<i>ascendit Moyses in montem, et oravit Dominum</i>).
<i>divine acceptance</i>	<i>L.A.B.</i> 47.3: God was mindful "of what Phinehas said" (<i>in eo quod dixisti</i>).	<i>L.A.B.</i> 12.10: "Behold, I have been made merciful by your speech" (<i>Ecce misericors factus sum iuxta sermones tuos</i>).

Conclusion

That the story of Phinehas' zeal is 'poor' in *L.A.B.* 18.14 does indeed make *L.A.B.* 47.1–3 'rich.' The shaping of the reader's conceptual repertoire for zeal

simply the destructive act of an enraged human being, destroying the tablets was viewed as an expression of the divine will" (*Do You Not Remember? Scripture, Story and Exegesis in the Rewritten Bible of Pseudo-Philo* [Sheffield: Sheffield Academic Press, 2001], 273). This seems unlikely since in *L.A.B.* 12.5 and in Exod 32:19 Moses clearly does the smashing, so I am inclined to agree with Jacobson that there is a translation error here from the Hebrew in *L.A.B.* 19.7, in which שברת ('you smashed') was misread as שברתי ('I smashed') (*Commentary*, 1.626). If Pseudo-Philo did intend some ambiguity about the agent of the smashing, one might expect him to employ the language of Num 25:11 ("he was zealous with my zeal") in *L.A.B.* 47, but this language is not explicitly cited. However intriguing, Fisk's proposed reading requires an (overly) sophisticated recollection of biblical references on the part of Pseudo-Philo's readers.

participates in the narrative's insistence that *zealous human initiative* is an essential component of *efficacious intercessory prayer*.¹⁴⁰ Such a reading carries with it at least three implications. First, future commentaries and translations of *L.A.B.* must make a convincing case before failing to render *zelo/zelus* in a consistent manner in *L.A.B.* 44–47. Second, discussions about textual decisions and conjectures about the original Hebrew underlying the Latin may be illuminated by a clearer understanding of the *leitmotiv* of zeal that runs through the book. Finally, and most importantly for our purposes in this chapter, we have seen an example of the way a Jewish writer utilizes 'zeal' to advance an important rhetorical/theological purpose. In this case, both positive and negative examples of zealous action were employed so that the cluster of occurrences of *zelo/zelus* invoke evaluations of the proper object to which zeal is directed in *L.A.B.* 44–47.

Zḥλoꝝ in the Narrative of Acts

Our treatment of Acts and 1 Clement will be somewhat distinct from the previous readings. This is because these writings explicitly refer to the figure and writings of Paul himself. It is beyond the scope of this chapter to consider the textual and thematic influence of Paul and his letters on these later writings; here we are chiefly concerned with these authors' strategic use of the ζḥλ- word group.

There are seven occurrences of the ζḥλ- word group in Acts. In contrast to Richard H. Bell's survey of only the occurrences in Acts that he deems instances of 'jealousy' (5:17; 13:45; 17:5; plus episodes that do not use a form of ζḥλ- [9:23–30; 14:1–7; 14:19; 17:13–14; 18:6, 12–17; 19:9]),¹⁴¹ the reading offered below considers all seven occurrences. These are spaced throughout the narrative in what I will argue is a purposeful manner: ζḥλ- shows up in the name of a disciple of Jesus (1:13), in the context of Peter's miraculous signs (5:17), in Stephen's monumental speech (7:9), in the first of Paul's travels (13:45), in the first of Paul's rejections from the synagogue (17:5), at Paul's final arrival into

140 The situation of Pseudo-Philo and the book's first-century readers is not known, but we could speculate that these first readers had become lackluster in their petitions to God and needed reminding of Phinehas' fervent action. Or, like the Israelites in Judges 17–20, perhaps they possessed a zeal that was viewed as ungodly and misguided.

141 *Provoked*, 311–28. Bell is interested in the historical question of the jealousy of the Jews in relation to Paul's mission. Supporting his larger thesis that Paul develops his view of jealousy by studying Deuteronomy 32, Bell concludes that "Luke's view of jealousy . . . does not correspond to Paul's in Rom. 9–11" (*Provoked*, 327). I will deal extensively with Bell's thesis in Chapter Five.

Jerusalem (21:20), and in Paul's autobiographical speech (22:3). In the reading that follows, I will briefly examine each of these occurrences to demonstrate the way the ζήλ- word group is shaped for narrative purposes.

Occurrences in Acts 1–21

ζήλος *Introduced: Acts 1:13*. The first occurrence is the cognomen of Jesus' disciple 'Simon the Zealot' (Σίμων ὁ ζήλωτής), who is listed as one of the eleven gathered in an upper room to pray as the disciples await the day of Pentecost. This is the same title that Simon is given in Luke 6:15 (Σίμωνα τὸν καλούμενον ζηλωτήν).¹⁴² While Hengel cites these verses in support of his view that "schon zur Zeit Jesu eine bestimmte Gruppe im Judentum die Bezeichnung "die Eiferer" trug," even Hengel himself acknowledges that "Es handelt sich hier um eine auf alttestamentliche Vorbilder zurückgehende ehrenvolle Selbstbezeichnung."¹⁴³ Most scholars today do not take Luke's usage to suggest that Simon was a member of a revolutionary group called the Zealots, and think that he was "called Simon the Patriot (Zealot) to distinguish him from Simon Peter."¹⁴⁴ This may be true. In light of the subsequent occurrences, however, the zealous identity of one of Jesus' followers may be read as a subtle invitation to consider ζήλος (especially 'Jewish zeal') in relation to his narrative about the early church. Two observations support this reading: 1) the name Σίμων is a prominent 'Maccabean' name, with 74 uses in the Maccabean literature versus just three in the rest of the OT,¹⁴⁵ and 2) the setting of Acts 1:13 is one of *piety* ("all these were persevering in one accord in prayer"; 1:14), which, as we have seen in Pseudo-Philo, is regularly associated with Phinehan zeal.¹⁴⁶ By this reading, already in the opening chapter, Luke has proposed the appropriate locus for the zealot: awaiting the Spirit to be equipped as a witness to all the earth (1:8).

Misdirected ζήλος#1: Acts 5:17. Just a few chapters later, however, Luke employs the first in a string of five *negative* examples of ζήλος. The high priest

142 Parallels in Matt 10:4 and Mark 3:18 have a transliteration of the Aramaic equivalent ὁ Καναναῖος (ܟܢܢܝܐ). Luke uses the Greek over the Aramaic elsewhere; e.g., Luke 8:54 (cf. Mark 5:41).

143 *Die Zeloten*, 74, 78–9; cf. F.F. Bruce, *The Acts of the Apostles: The Greek Text with Introduction and Commentary* (3d rev. and enl. ed.; Grand Rapids: Eerdmans, 1990), 106.

144 BDAG, 427. For the state of historical debates and the move away from Hengel's thesis, see Mark R. Fairchild ("Paul's Pre-Christian Zealot Associations: A Re-examination of Gal. 1:14 and Acts 22:3," *NTS* 45 [1999], 519–26); Seland ("Saul of Tarsus," 469); and Richard A. Horsley ("The Zealots: Their Origin, Relationships and Importance in the Jewish Revolt," *NovT* 28 [1986], 190).

145 Cf. J. Massyngberde Ford, "Zealotism and the Lukan Infancy Narratives," *NovT* 18 (1976): 291.

146 Num 25:13; *L.A.B.* 47.

and the Sadducees seize Peter and the other apostles and place them in prison because the Sadducees were ‘filled with jealousy’ (ἐπλήσθησαν ζήλου; 5:17 NRSV). In keeping with the argument of this book, we might resist deciding between ‘zeal’ and ‘jealousy’ here, but there can be no doubt that Luke offers a negative evaluation of their ζήλος. The Sadducees, who control the council and enjoy a share of power in Jerusalem, are apparently envious of the ‘multitudes’ (πλήθη, 5:14) being added to the church. Politically, they may have feared that the apostles’ popularity would have dire consequences for public security¹⁴⁷ and subsequently for the Sadducees’ own good standing with the Romans. We might speculate that Luke’s first readers had images associated with the unfulfilled political aspirations of the Zealots of 66–70 CE activated from their grab-bag for ζήλος here. At the very least, the narrative evaluates ζήλος that opposes the church negatively, and makes clear that such ζήλος is futile in relation to the activity that the Lord has in mind for the apostles (cf. 5:19–20). The proper activity of *proclaiming the gospel in the temple courts* is set in contradistinction with the misguided ζήλος of the Sadducees.

Misdirected ζήλος#2: Acts 7:9. Two chapters later, Luke reinforces the motif of misguided ζήλος in the speech of Stephen: “the patriarchs, ζηλώσαντες τὸν Ἰωσήφ, sold him into Egypt” (7:9). Stephen fuses two verses from Genesis (ἐζήλωσαν . . . Ἰωσήφ . . . ὃν ἀπέδοσθε εἰς Αἴγυπτον Gen 37:11; 45:4 LXX) to draw a parallel between the rejection of Joseph by the patriarchs and the rejection of Jesus by the Jewish people.¹⁴⁸ In ways that distinguish it from other writings, the content of Stephen’s speech contributes to the motif of ζήλος in the larger narrative of Acts. No other ancient summaries of the Joseph story, including Psalm 105, Joshua 24, Nehemiah 9 (2 Esdras 19), and Judith 5, make reference to the ζήλος of the patriarchs.¹⁴⁹ This becomes significant toward the end of Acts, since Stephen’s witness (cf. Στεφάνου τοῦ μάρτυρός; 22:20) foreshadows the witness (μάρτυς) of Paul in 22:15 and 26:16. Stephen is accused by his opponents of apostasy against God, the temple, and the law (6:8–15), but significantly these standards of Jewish ζήλος, especially the law (e.g., Philo, *Spec.* 2.253 [ζηλωταὶ νόμων]), are given a *positive* emphasis throughout his speech.¹⁵⁰ Stephen is stoned for calling attention to the misdirection and disobedience of the Jews,

147 Cf. Bruce, *Acts*, 170.

148 See further Joseph A. Fitzmyer, *The Acts of the Apostles* (AB 31; New York: Doubleday, 1998), 373.

149 See further Earl Richard, “The Polemical Character of the Joseph Episode in Acts 7,” *JBL* 98, no. 2 (1979), 258.

150 This point is also noted by Arland J. Hultgren (“Paul’s Pre-Christian Persecutions of the Church: Their Purpose, Locale, and Nature,” *JBL* 95, no. 1 [1976], 98).

but is himself enthusiastic for these markers of Jewish identity. Thus Stephen's reference to ζήλος has a double function as an example of misguided ζήλος but also a positive example of the ζήλος of a Christ-follower.

Misguided ζήλος#3: Acts 13:45. If the narrative has already established that misdirected ζήλος opposes the authentic ζήλος of Peter and Stephen, in chapter 13 the attention turns toward the figure who not only dominates the second half of Acts but will emerge as the exemplar of redirected ζήλος. In this sense it is appropriate that the third example of misguided ζήλος falls at the beginning of Paul's missionary travels. Following Paul's synagogue speech in Pisidian Antioch (13:13–41), a follow-up speech to the entire city results in a positive reception to the message about Jesus and a backlash by some in the Jewish leadership. Acts 13 marks the first time Paul is rejected in the synagogue, but Luke has already made four references to the Jews' antagonism towards Paul in addition to the misdirection inherent in the Sadducee (5:17) and Stephen (7:9) episodes: 9:22; 9:23; 12:3; 12:11.¹⁵¹

Luke uses the exact wording of 5:17 in 13:45 (ἐπλήσθησαν ζήλου) to express the ζήλος of the Jews over the inclusion of Gentiles in the promises rooted in Judaism (13:46). The presence of the προσηλύτοι (13:43) implies general Jewish good will toward Gentiles,¹⁵² but Paul's message elicits a negative ζήλος.¹⁵³ Once again, misdirected ζήλος characterizes the Jews who oppose the message about Jesus, and once again Luke spells out the contrasting activity: Paul and Barnabas are commanded to be a φῶς ἐθνῶν to bring σωτηρίαν ἕως ἑσχάτου τῆς γῆς (13:47; Isa 49:6 LXX).

Misguided ζήλος#4: Acts 17:5. The incident in Pisidian Antioch is repeated in Thessalonica in Acts 17. The Jews become 'jealous' (ζηλώσαντες . . . οἱ Ἰουδαῖοι; 17:5) and incite an entire mob to riot in search of Paul and those who had housed him (17:5–9).¹⁵⁴ Thus the misguided ζήλος of the Jews in Luke's narra-

151 Luke uses οἱ Ἰουδαῖοι seventy-seven times in reference to those who oppose Paul versus just nine times apart from Paul; cf. Luke Timothy Johnson, "Luke-Acts, Book of," *ABD* 4.417.

152 See further John J. Kilgallen, "Hostility to Paul in Pisidian Antioch (Acts 13:45): Why?" *Biblica* 84 (2003), 12.

153 Darrel L. Bock has noted the same: "[Z]eal for covenant has blinded [the Jews at Pisidian Antioch] from seeing the breakthrough of God's promise, with the result that positive zeal has become negative by cutting short the ultimate promise intended in the law" (*Acts* [BECNT; Grand Rapids: Baker Academic, 2007], 462–3).

154 Cf. 1 Thess 2:14–16. It is possible that Luke here alludes to the Zealots of 66–70 CE because of the word θορυβέω ('stir up'). This verb is connected with the 'pride of Israel' (ὑβριν τοῦ Ἰσραήλ) in Nah 2:3–4 LXX, and Josephus uses similar wording to Acts 17:5 when he writes that "the Zealots were stirring up . . ." (οἱ ζηλωταὶ δ' ἐθορύβουν, *J. W.* 4.340).

tive is firmly established in contrast to the growing success of Paul's missionary endeavors (17:4).

Misguided (?) ζηλος#5: *The Jewish Believers of Acts 21:20*. As Paul makes his final entrance into Jerusalem four chapters later, Luke suddenly expands the paradigm of ζηλος to include a group of Jewish *believers* (ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων) who are ζηλωταὶ τοῦ νόμου (21:20).¹⁵⁵ These 'myriads' of believing Jews have been formally instructed (κατηχέω; 21:21) that Paul is guilty of teaching "apostasy from Moses."¹⁵⁶ ἀποστασία is used in Num 14:9 LXX and Josh 22:16, 22 LXX to indicate rebellion against God and his law, and Luke's use in 21:21 echoes the accusations against Stephen in 6:8–15 (βλάβσημα εἰς Μωϋσῆν; 6:11). Luke's usage is highly reminiscent of the descriptions of the icons of 'Jewish ζηλος' in 1 Maccabees: Phinehas (ἐζήλωσεν τῷ νόμῳ; 2:26), Mattathias (ὁ ζηλῶν τῷ νόμῳ; 2:27; ζηλώσατε τῷ νόμῳ; 2:50), and Elijah (Ἡλίας ἐν τῷ ζηλώσει ζηλον νόμου; 2:58; cf. Num 25:11 [Phinehas]).

What is not clear in this episode is the relationship between the Jews who have been characterized by ζηλος (5:17; 13:45; 17:5) and the Jewish believers who are described the same way in 21:20. That Luke calls them ζηλωταὶ invites a comparison with Simon (1:13), and leaves it ambiguous as to whether their ζηλος is to be evaluated positively or negatively. Tellingly, this is not the only element in the episode that is ripe with irony and ambiguity: Paul goes along with the Jerusalem elders' plan to appease the believers by participating in a vow (21:24), but is arrested by the Jews while carrying it out seven days later (21:27). Perhaps this episode functions as a *question* for Luke's readers about the compatibility of ζηλος with Paul's mission, which finds an answer in the final chapters.

Paul as Exemplar of Redirected Ζηλος in Acts 22

The invitation to follow Paul's example is explicitly provided when Luke makes a connection between the ambiguous ζηλωταὶ of 21:20 and Paul the ζηλωτής of 22:3.¹⁵⁷ In 21:38, the Chiliarch mistakenly interprets the charges against Paul to

155 While many translators and commentators (e.g., NRSV, NIV, KJV, NET) have translated ζηλωτής (Acts 21:20, 22:3, cf. Gal 1:14) as an adjective ('zealous'), presumably to dissociate Paul from the later 'Zealot movement' of the war with Rome, it is indeed the *noun* and better rendered 'zealots' (cf. BDAG, 427). In the LXX, the adjective form of ζῆλος is translated by ζηλωτής in Exod 20:5; 34:14; Deut 4:24; 5:9; 6:15 (cf. ζῆλος as ζηλωτής in Nah 1:2); but this does not thereby make ζηλωτής an adjective.

156 Philo employs very similar phrasing in *Spec.* 2.253: μυριοὶ γὰρ ἔφοροι, ζηλωταὶ νόμων, φύλακες τῶν πατρίων ἀκριβέστατοι.

157 Cf. Fairchild: "Luke is intentionally uniting James's assertion with Paul's claim" ("Associations," 531).

mean that he was part of a band of Sicarii revolutionaries (ἄνδρας τῶν σικαρίων), which prepares the way for the climactic identification of Paul as ζηλωτής in 22:3.¹⁵⁸ This final occurrence in the book of Acts leaves little unanswered as Paul tells his story before the Jerusalem crowd:

I am a Jewish man . . . educated according to the perfect manner of the patriarchal law, being a zealot for God [ζηλωτής ὑπάρχων τοῦ θεοῦ] just as all of you are today. I persecuted this Way. . . [S]uddenly from heaven a great light flashed around me . . . And I fell onto the ground and heard a voice saying to me, "Saul, Saul, why are you persecuting me?" But I said, "What do I do, Lord?" . . . But a certain Ananias . . . said . . . "you will be his witness to all the peoples of what you have seen and heard" (Acts 22:3–15).

In this second of three accounts of Paul's experience (cf. 9:1–22; 26:1–23), ζηλωτής interrupts the rhythmic pattern of five parallel linguistic units in 22:3, because ζηλωτής occurs *before* the participle rather than after it.¹⁵⁹ Thus in Paul's speech it is Paul's ζῆλος that initiates a strong affinity with his audience (22:3), and it is upon this foundation that Paul details his call to be a witness to the nations (22:6–21).¹⁶⁰ In Luke's narrative, then, the use of the motif of ζῆλος helps to indicate that Paul's conversion was not apostasy but an act of obedience to God.¹⁶¹

Even the principal characters in Luke's telling of Paul's story are characterized in ways that emphasize their roots in the ζῆλος tradition: Paul himself is educated in Jerusalem by a respected rabbi (22:3), he prays in the temple and receives a vision there (22:17), and his activities are well known in Jerusalem (22:19); God is referred to as ὁ θεὸς τῶν πατέρων ἡμῶν (22:14); and Ananias is introduced not as a Christian but as a devout Jew (22:12).¹⁶² Luke's Paul invites

¹⁵⁸ Cf. Josephus, *J.W.* 2.254–57; *Ant.* 20.186.

¹⁵⁹ The five parallel units in 22:3 are introduced by (1) ἐγώ εἰμι, (2) γεγεννημένος, (3) ἀνατεθραμμένος, (4) πεπαιδευμένος, and (5) ζηλωτής ὑπάρχων τοῦ θεοῦ. ζηλωτής before the participle draws attention to the noun and gives it special prominence, just as in, e.g., προφήτης οὖν ὑπάρχων (Acts 2:30). Andrie B. du Toit cites twelve other examples in the book of Acts where this foregrounding of the complement serves to give it special prominence ("A Tale of Two Cities: 'Tarsus or Jerusalem' Revisited," *NTS* 46 [2000], 384).

¹⁶⁰ This progression is noted by I. Howard Marshall (*The Book of Acts: An Introduction and Commentary* [Downers Grove: IVP, 1980], 354–55) and Bock (*Acts*, 659).

¹⁶¹ See further du Toit, "Tale," 386.

¹⁶² These features are also noted by Robert C. Tannehill (*The Narrative Unity of Luke-Acts: A Literary Interpretation*, Vol. 2: *The Acts of the Apostles* [Minneapolis: Fortress, 1990], 278–79).

the Jewish audience to recognize themselves in the story, to act like Ananias and answer the call of the ‘Righteous One’ (τὸν δίκαιον; 22:14). By extension, Luke’s narrative invites model readers to recognize themselves in the story, to redirect their own ζήλος in the pattern of Peter and Stephen, and now preeminently in the pattern of Paul.¹⁶³

Conclusion

Paul’s argument that his mission represents the authentic expression of Jewish ζήλος is not well received (22:22), but Luke’s story is not quite finished. The threefold repetition of Paul’s conversion in the narrative of Acts has already suggested the importance of ‘turning’ (cf. μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν; 26:20).¹⁶⁴ The final chapters show Paul as the prime model for redirected ζήλος. The one who had exhibited violence like Phinehas of old (Acts 22:4; cf. 1 Macc 2:24–26; Josephus, *J.W.* 2.651) becomes the apostle who “proclaimed the good news of peace” (10:36)¹⁶⁵ to Israel and to the ends of the earth (1:8; 22:21; 28:31).¹⁶⁶ Paul represents the validity of hope for the ζήλωτής because Paul is the epitome of Jewish ζήλος (cf. 22:3–5) and becomes a witness to Jesus’ resurrection (22:6–8). Thus from the first example of misguided ζήλος (5:17) to the last words of Acts, the message about Jesus overcomes misdirected zeal and continues to spread through the witness of the followers of the Way (κηρύσσων . . . μετὰ πάσης παρρησίας ἀκωλύτως). The shaping of the occurrences of the ζήλ- word group have contributed to the narrative’s invitation to join in that witness.

Excursus: Ζήλος in 1 Clement

To conclude this chapter, it will be useful to consider the use of the ζήλ-word group in 1 *Clement*.¹⁶⁷ Since the author almost certainly knows 1 Corinthians

163 Bill T. Arnold notes how Luke’s understanding of *Heilsgeschichte* seems to make Peter, Stephen, and Paul ideological extensions of the OT story as they participate in and continue that salvation history (“Luke’s Characterizing Use of the Old Testament in the Book of Acts,” in *History, Literature, and Society in the Book of Acts* [ed. Ben Witherington III; New York: Cambridge University Press, 1996], 320–3).

164 On Luke’s uses of μετανοία and its cognates, see Guy D. Nave, *The Role and Function of Repentance in Luke-Acts* (Atlanta: SBL, 2002).

165 εὐαγγελιζόμενος εἰρήνην are the words of Peter in Acts 10:36, but are certainly consistent with Luke’s presentation of Paul.

166 Fairchild also suggests that in addition to ‘apostle,’ Luke saw the title ‘zealot’ as a further defining designation for Paul; “Associations,” 532.

167 I will refer here to the author of this letter as ‘Clement,’ though I make no claims that this letter was written by a bishop in Rome (though this claim was made as early as Irenaeus [*Haer.* 3.3.3]).

(to be discussed in Chapter Four) and probably Romans (Chapter Five), Clement's reception of Paul's passages involving ζῆλος is worthy of attention.¹⁶⁸ Our interests here, however, are more limited. The question asked is the same as that posed to the rest of the texts considered in this chapter: how does the repeated use of the ζῆλ-word group shape the model reader's mental encyclopedic entry?

Discussions about ζῆλος in 1 *Clement* have focused almost exclusively on the concept of 'jealousy' as a vice, and not without reason. Hellenistic writers regularly give attention to ζῆλος in ways we would describe in English using the words 'jealousy' or 'envy,' and early Christian writers are no exception. Matthew W. Dickie's assessment is typical:

The Fathers of the Church were the products of a culture that was acutely conscious of envy; they possessed a profound understanding of its nature and at the same time were convinced that it was an ever-present threat. In these circumstances it is not surprising that they should have read their own preoccupations into the Bible. What the Fathers of the Church were concerned about when they spoke of *phthonos*, *baskania* or *zēlos*, or if they were writing in Latin, *invidia*, *livor*, *zelus*, or *aemulatio*, was a grudging, mean-spirited condition of mind.¹⁶⁹

168 The standard discussion remains that of Donald A. Hagner (*The Use of the Old and New Testaments in Clement of Rome* [NovTSup 34; Leiden: Brill, 1973]), but for a survey of more recent treatments, see the helpful essays by Andrew F. Gregory ("1 Clement and the Writings that later Formed the New Testament," in *The Reception of the New Testament in the Apostolic Fathers* [ed. Andrew F. Gregory and Christopher M. Tuckett; Oxford: Oxford University Press, 2005], 129–57) and Andreas Lindemann ("Paul's Influence on 'Clement' and Ignatius," in *Trajectories through the New Testament and the Apostolic Fathers* [ed. Andrew F. Gregory and Christopher M. Tuckett; Oxford: Oxford University Press, 2005], 9–24). One example that prompts questions about Clement's use of ζῆλος is the possible allusion to 1 Cor 9:24 (εἷς δὲ λαμβάνει τὸ βραβεῖον; "one receives the *prize*") in 1 *Clem.* 5:5: διὰ ζῆλον καὶ ἔριν Παῦλος ὑπομονῆς βραβεῖον ὑπέδειξεν ("Because of ζῆλος and strife Paul showed the *prize* for endurance"); cf. Edward N. O'Neil, "De cupiditate divitiarum (Moralia 523C–528B)," in *Plutarch's Ethical Writings and Early Christian Literature* (ed. Hans Dieter Betz; Leiden: Brill, 1978), 306. Robert M. Grant and Holt H. Graham suggest that Clement is dependent on Acts for the portrait of Paul and the ζῆλος displayed by the Jews (*First and Second Clement* [ApFa 2; New York: Thomas Nelson & Sons, 1965], 23), but more recent scholarship has raised serious questions about this assumption (e.g., Gregory, "1 Clement," 140–42, 148).

169 "Envy," *ABD* 2.529.

Most of the 23 occurrences of the ζῆλος- word group in 1 Clement seem to fit Dickie's assessment well, and interpreters regularly view the vice ζῆλος (often with the collocate ἔρις; cf. 1 Clem. 3.2; 5.5; 6.4; 9.1) as the organizing motif of chs. 4–12.¹⁷⁰ There is not space to treat Clement's usage in a comprehensive manner.¹⁷¹ It should be noted, however, that in ch. 4 Clement presents seven instances of the negative effects of ζῆλος from OT history (4.7–13), followed by seven further statements involving the apostles in chs. 5–6 (5.2–6.4).¹⁷² Therefore Clement's use of the term ζῆλος (in chs. 4–6 and beyond; cf. 9.1; 14.1; 39.7; 43.2; 45.5; 63.2) might be read as part of the rhetoric against negative vices, but perhaps more so as a description of those who oppose God's righteous ones: Cain against Abel (4.6–7), Esau against Jacob (4.8), the brothers against Joseph (4.9), the people against Moses (4.10) and Aaron and Miriam (4.11), Dathan and Abiram against Moses (4.12), Saul against David (4.13), the people against Peter (5.4), the people against Paul (5.5–7), and the persecutors against Christian women (6.2).

It is somewhat shocking, then, that Clement implores his readers to be 'zealots' in 45.1: Φιλόνοιχοι ἐστέ, ἀδελφοί, καὶ ζηλωταὶ περὶ τῶν ἀνηκόντων εἰς σωτηρίαν. The Loeb edition translates, "You should strive hard, brothers, and be zealous in matters that pertain to salvation."¹⁷³ However, recognizing that ζηλωτής is a

170 Cf. Adolf W. Ziegler, *Neue Studien zum ersten Klemensbrief* (Munich: Manz, 1958), 77. Timothy Gaden writes, "The chief sin Clement believes he has to combat is that of jealousy or rivalry . . . and the false claims to knowledge that this engenders" ("Chosen as a Peculiar People: Christian Traditions and Hellenistic Philosophy in 1 Clement," *Colloquium* 34 [2002]: 43). Writing on Plutarch, Hubert Martin Jr. writes, "In ECL, [ζῆλος and ἔρις] are rather common vices. . . . They are emphatically coordinated by 1 Clement at 3:2 and 4:7" ("Amatorius [Moralia 748E–771E]," in *Plutarch's Ethical Writings and Early Christian Literature* [ed. Hans Dieter Betz; Leiden: Brill, 1978], 529); and Jackson P. Hershbell notes that catalogues of vices are "developed with homiletical breadth according to ethical catch-words, e.g., the warning against vices and the exhortation to exercise virtues in 1 Clem is organized about terms such as ζῆλος (chs. 3–6)" ("De virtute morali [Moralia 440D–452D]," in *Plutarch's Ethical Writings and Early Christian Literature* [ed. Hans Dieter Betz; Leiden: Brill, 1978], 143).

171 Among the features of potential relevance for this study are Clement's focus on Cain in ch. 4 (Cain is sometimes etymologically analyzed as **ΚΑΙ**; cf. Pseudo-Clementine, *Hom.* 3.42.7) and the citation of Deut 32:15 in 1 Clem. 3.2 (παράζηλώ in Deut 32:21 seems to lie behind Paul's usage in Romans 10–11 [cf. 1 Cor 10:33]).

172 See further the summary in Grant and Graham, *First and Second*, 22–3.

173 Ehrman, LCL. The imperative is the preferred reading of J.B. Lightfoot ("Be ye contentious, brethren, and jealous . . ."; *The Apostolic Fathers Part 1: S. Clement, Ignatius, and Polycarp, Pt. 1, Vol. 2* [London: Macmillan, 1890], 294), Grant and Graham ("Be emulous, brethren, and in eager rivalry . . ."; *First and Second*, 74), and Michael W. Holmes ("Be competitive

noun and not an adjective (the adjective form is ζηλωτός),¹⁷⁴ the sentence in 45.1 is better translated, "Be desirous, brothers, and zealots for the things that relate to salvation." What is clear is that in 45.1 there is a *positive* assessment of one who has ζήλος, which stands in direct contrast with the presentation of 'zealots' in Clement's earlier chapters.

The textual tradition suggests that interpreters have sometimes struggled to accept this positive assessment. Editors who examined Codex Alexandrinus (5th century) before Lightfoot's time supplied the negative μή (rather than τῶν) in the lacuna before the word ἀνηκόντων. This emendation would then suggest taking ἐστε as an *indicative*, yielding the translation, "You are contentious and are zealots, brothers, for the things that do *not* pertain to salvation." The Syriac version (preserved only in a 12th-century manuscript) likewise takes ἐστε as an indicative and is forced to supply the negative in the latter part of the sentence.¹⁷⁵ Nevertheless, scholars now widely agree on the reading τῶν ἀνηκόντων, particularly since this is the reading that appears in the well-respected Codex Hierosolymitanus (11th century).¹⁷⁶ The imperative understanding of ἐστε also coheres with the series of imperatives that follow (e.g., 46.4; 47.1; 48.1; 49.1).

Upon closer inspection, Clement's plea for his readers to be 'zealots' (ζηλωταί) is perhaps not as abrupt as some readers have surmised. Just a few lines later, Clement explicitly *qualifies* ζήλος as "vile and unrighteous":

ἐδιώχθησαν δίκαιοι, ἀλλ' ὑπὸ ἀνόμων· ἐφυλακίσθησαν, ἀλλ' ὑπὸ ἀνοσίων· ἐλιθάσθησαν ὑπὸ παρανόμων· ἀπεκτάνθησαν ὑπὸ τῶν μιαιφόνων καὶ ἄδικον ζήλον ἀνειληφότων.

and zealous, brothers, but about the things that relate to salvation"; *The Apostolic Fathers: Greek Texts and English Translations* [3d ed.; Grand Rapids: Baker Academic, 2007], 105). Ehrman includes the alternative translation of ἐστε as an indicative ("You are contentious, brothers, and envious" [LCL]), and Holmes includes the footnote "Or You are competitive" (*Apostolic*, 105), but Lightfoot rightly points out that the indicative should be ruled out without an emendation (*Apostolic*, 137; see further below).

174 Cf. BDAG, 427; LSJ, 755. Most translators incorrectly translate this noun as an adjective in Gal 1:14 (e.g., NRSV, NIV, CEB, KJV, Lutherbibel), probably due to the use of ζηλωτής to translate the adjective form of ζῆλος in Exod 20:5; 34:14; Deut 4:24; 5:9; 6:15; Nah 1:2 (better 'God the zealot,' or 'God the jealous one'). Ortlund uses 'zealous' to avoid the impression that Paul identifies himself with the Zealotic party of 66–70 CE (*Zeal Without Knowledge*, 140).

175 Cf. R.H. Kennet and R.L. Bensly, *The Epistles of S. Clement to the Corinthians in Syriac* (Cambridge: Cambridge University Press, 1899); cited in Lightfoot, *Apostolic*, 137.

176 See also the similar phrase in *Barn.* 17.1: τῶν ἀνηκόντων εἰς σωτηρίαν.

The righteous were persecuted, but by the lawless; they were imprisoned, but by the unholy; they were stoned by transgressors; they were killed by those who had undertaken a vile and unrighteous ζήλος. (1 *Clem.* 45.4)

In fact, many of the other 22 occurrences in 1 *Clement* have a similar qualification (ζήλον ἄδικον καὶ ἀσεβῆ [3.4]; ζήλον ἄδικον [5.4]; τὸ εἰς θάνατον ἄγον ζήλος [9.1]; μυσσεροῦ ζήλους [14.1]; τὴν ἀθέμιτον τοῦ ζήλους ὑμῶν ὀργὴν [63.2]); in the other instances, the object and collocates (ἔρις, φθόνος, etc.) are what provide the evaluation.

So although the occurrence in 45.1 is unique, it is not accurate to suggest that for Clement ζήλος is “a grudging, mean-spirited condition of mind.”¹⁷⁷ Though his translation differs, Lightfoot posits a paraphrase in his commentary that captures the way the text has shaped the reader’s perceptions about ζήλος: “Contend zealously, if you will, but let your zeal be directed to things pertaining to salvation.”¹⁷⁸ Given our examination to this point, it is not surprising that *it is the object of ζήλος that determines its evaluation*, and even more, that Clement uses the question of what rightly-directed ζήλος looks like to further his rhetorical aims.¹⁷⁹

Summary

In this chapter, I examined the use of the ζήλ- word group in selected texts. In our reading of Cicero’s *Tusculan Disputations*, concepts, emotions, and images associated with ‘ζήλος/aemulatio for virtue’ were activated even when clearly negative collocates were present. In *Lycurgus* and *Numa*, we observed how examples of *who and what to emulate* participate in Plutarch’s case against the warring ways of Rome. Likewise, in Sirach, *Liber Antiquitatum Biblicarum*,

177 “Envy,” *ABD* 2.529.

178 *Apostolic*, 137; cf. Lightfoot’s additional summary of ch. 45: “Your zeal is misplaced, my brethren . . .” (*Apostolic*, 136).

179 In this sense it is not surprising that the other word coordinated by ἔστε in 45.1 must also be evaluated by its object. Although φιλόνηκος has a negative connotation in 1 Cor 11:16 (εἰ δέ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν; cf. Philo, *Legat.* 198 et al.), the concept can also be viewed favorably (cf. BDAG, 1058). Tellingly, Josephus uses the word positively and negatively in close proximity (*Ant.* 15.156: φιλόνηκος ὢν ἐκδικῆσαι τὰς παρὰνομίας [“being desirous to revenge the wrongdoing”]; *Ant.* 15.166: Ὑρκανὸς ἐπεικεία τρόπου . . . φιλόνηκος δ’ ἦν Ἀλεξάνδρα [“Hyrcanus was of a mild temper, but Alexandra was contentious”]).

Acts, and 1 Clement, the clusters and sequences of occurrences prompted the question of the objects to which ζῆλος can properly be directed ('ζῆλος for the good'). Although far from exhaustive, these readings indicate that the ζῆλ- word group is particularly amenable to rhetorical shaping. In the following chapters, I will explore the way the patterns we have observed in these rhetorical and linguistic analogues inform our readings of key passages in the Pauline epistles.

Redefining ‘The Good’: Ζῆλος in the Letter to the Galatians

Having provided the theoretical warrant for considering all occurrences of the ζῆλ-word group together (Chapter One), and having explored several examples of texts in which the shaping of the ζῆλ- word group is utilized for rhetorical purposes (Chapter Two), we now turn to the first text for closer examination of Paul’s strategies, Gal 4:12–20. This marks a shift in the monograph, from an exploration of linguistic theory and literary analogues to a specific thesis concerning the interpretation of Galatians. The chapter includes an excursus on the importance of ζῆλωτής in Gal 1:14 as well as treatment of ζῆλος in 5:20, but the primary focus of the chapter is the new reading of Gal 4:12–20.

Rightly-Directed Ζῆλος in Galatians 4:12–20¹

Paul’s personal appeal in Gal 4:12–20 is often read as an emotional excursus from the main argument of Paul’s letter to the Galatians, an “argument of the heart”² nestled between the methodical exegesis concerning inheritance and descent (3:6–4:7) and the famous allegory of Hagar and Sarah (4:21–31). Hans Dieter Betz has insisted that when 4:12–20 is read as an argument from *pathos* it is “neither inconsistent nor lacking argumentative force,” but even Betz’s perceptive reading leaves several elements of the passage difficult to integrate with the letter as a whole.³ Interpreters interested in the concept of

1 An earlier version of this section appeared under the title “Misdirected Emulation and Paradoxical Zeal: Paul’s Redefinition of ‘The Good’ as Object of Ζῆλος in Gal 4:12–20,” *JBL* 131, no. 4 (2012): 775–96.

2 “[E]in Argument des Herzens”: Heinrich Schlier, *Der Brief an die Galater* (KEK 7; Göttingen: Vandenhoeck & Ruprecht, 1962), 208; cf. Franz Mußner, *Der Galaterbrief* (HTKNT 9; Freiburg: Herder, 1974), 304–5; Pierre Bonnard, *L’épître de Saint Paul aux Galates* (Neuchâtel: Delachaux & Niestlé, 1972), 90; Ernest DeWitt Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians* (ICC; Edinburgh: T&T Clark, 1921), 235.

3 *Galatians: A Commentary on Paul’s Letter to the Churches in Galatia* (Philadelphia: Fortress, 1979), 221; cf. George A. Kennedy, *New Testament Interpretation Through Rhetorical Criticism* (Chapel Hill: University of North Carolina Press, 1984), 150. Betz argues that 4:12–20 is best understood as an instance of pathetic persuasion utilizing a string of *topoi* that distinguish “true” and “false” friendship.” I am in agreement with Betz about the way Paul uses the

'imitation' in Paul's letters sometimes recognize Gal 4:12 (γίνεσθε ὡς ἐγώ...) as an instance in which Paul calls for imitation of himself without using the language of *mimēsis* employed elsewhere (e.g., 1 Cor 4:16; 11:1; Phil 3:17; 1 Thess 1:6–7; 2 Thess 3:6–13), but the passage as a whole has not been found useful to these interpreters either and remains a puzzle to most.⁴

Among the many curiosities within these verses, the phrase καλὸν δὲ ζηλοῦσθαι ἐν καλῷ (v. 18) continues to leave interpreters "resort[ing] to guesswork"⁵ because of three difficulties involving the verb ζηλόω. First, the options for translating ζηλόω in this context are numerous, including 'to be zealous (for),' 'to be envious (of),' 'to emulate,' and 'to court.'⁶ Second, the infinitive ζηλοῦσθαι can be taken as middle (NIV: "It is fine to be zealous, provided the purpose is good") or passive (NRSV: "It is good to be made much of for a good purpose").⁷ Third, the subject and object of the verb are unspecified, which makes it unclear whether Paul speaks of *his own* ζῆλος for the Galatians in contrast to that of 'the Teachers' or of *the Galatians'* ζῆλος for Paul or another object.⁸

Recently, Steven Kraftchick and Troy Martin, building on the work of Betz and George A. Kennedy, have explored Paul's use of the language of ζῆλος

language of ζῆλος "for the purpose of discrediting his opponents in the eyes of the Galatians" (*Galatians*, 230), and indeed I am indebted to Betz's analysis of his many Greek and Latin sources. As will become clear throughout this chapter, my point of departure from Betz's reading involves the language of ζῆλος in vv. 17–18 and its relationship to Paul's wider strategy regarding ζῆλος and 'the good.'

4 See Chapter Four for a survey of works on imitation in Paul. Brian J. Dodd offers a helpful treatment of both Gal 4:12 and relation of imitation to Paul as mother in 4:19, but Dodd makes no attempt to draw together vv. 12–20 as a whole and makes no mention of vv. 17–18 (*Paul's Paradigmatic "I": Personal Example As Literary Strategy* [JSNTSup 177; Sheffield: Sheffield Academic, 1999], 161–66).

5 Betz, *Galatians*, 231.

6 For the reasons specified in Chapter One, I do not translate the ζῆλος/ζηλόω word group in order to avoid premature application of the English connotations of 'zeal,' 'zealot,' 'envy,' and the like. As addressed in Chapter Two, I am assuming that ζηλόω has the sense 'to have ζῆλος (for...),' just as ζηλωτής refers to 'one who has ζῆλος (for...).'

7 Both options for translating the infinitive are common in German and French translations as well; e.g., a middle translation is found in the Elberfelder Bible ("Es ist aber gut, allezeit im Guten zu eifern") and passive translations are found in Schlier ("Gut ist es, wenn man im Guten allezeit umworben wird"; *Galater*, 208) and Bonnard ("Il est bon d'être recherché"; *Galates*, 91).

8 Throughout this chapter I adopt J. Louis Martyn's designation for Paul's opponents (*Theological Issues in the Letters of Paul* [Nashville: Abingdon, 1997], 7–24; *Galatians* [AB 33A; New York: Doubleday, 1997], 117–26).

within 4:12–20.⁹ Giving particular attention to Aristotle's definition of ζῆλος as a positive emotion (*Rhet.* 2.11) and to the activity Paul describes in vv. 13–14 (“I first preached to you because of a weakness of the flesh . . . you received me as an angel of God, as Christ Jesus”), both scholars endorse the idea that “4:18 corresponds to 4:13–14; the traits to be emulated are those the Galatians already had before the teachers.”¹⁰ In addition, although he does not develop the idea, Kraftchick suggests in a footnote that “Paul reverses Aristotle's set of values. He refers to the earlier reception by the Galatians when they were zealous for one who did not possess virtue or power.”¹¹ It is my contention that when Paul's language in vv. 17–18 is more exhaustively probed in light of the language of ζῆλος in the Greek tradition, Kraftchick's conjecture shown to be correct. It also becomes possible to offer a satisfying contextual sense for the thrice-repeated ζηλόω in vv. 17–18 that helps explain the frustratingly vague wording of Paul's call to imitation in v. 12 (γίνεσθε ὡς ἐγὼ ὅτι καὶ γὰρ ὡς ὑμεῖς; “Become as I, for I also as you”) and resonates with the themes and purposes of the letter as a whole.

Drawing attention to the way that ζηλόω is defined by its *object* in Greek literature, particularly when it is used in contexts involving emulation/imitation, I will argue that Paul utilizes the language of ζῆλος to reshape the *behavior* of those who are fervently dedicated to something (ζηλωτοί) by subverting the *objects* of emulation that are regularly associated with having ‘ζῆλος for the good’ in Greek literature.¹² Specifically, I will show that in place of the ‘good’ object of ζῆλος sought by Paul's opponents, namely fame and the power to exclude (4:17), Paul substitutes paradoxical, cruciform weakness as the definition of ‘the good’ for zealous Christ-followers. After surveying the relevant history of interpretation of 4:18, examining the concept of ‘ζῆλος for the good’ in Greek literature, and demonstrating the significance of καλὸν δὲ ζηλοῦσθαι ἐν καλῷ for interpreting 4:12–20, I will conclude this chapter by showing how this reading resonates with important themes in the letter as a whole as well as with the language of ζῆλος elsewhere in the Pauline corpus.

9 Steven J. Kraftchick, “Πάθη in Paul: The Emotional Logic of ‘Original Argument,’” in *Paul and Pathos* (ed. Thomas H. Olbricht and Jerry L. Sumney; Atlanta: SBL, 2001), 61–63; Troy W. Martin, “The Voice of Emotion: Paul's Pathetic Persuasion (Gal 4:12–20),” in *Paul and Pathos* (ed. Thomas H. Olbricht and Jerry L. Sumney; Atlanta: SBL, 2001), 182–83.

10 Kraftchick, “Πάθη,” 61; cf. Martin, “Voice,” 194.

11 “Πάθη,” 63 n. 38. Kraftchick does not give attention to the language of ζῆλος outside of Aristotle's definition nor to the relationship between the language of ζῆλος and ‘the good.’ Both of these elements will be critical in the argument of this chapter.

12 See also the analysis of this *topos* in select Latin literature in Chapter Two. Here I will focus the analysis on Greek sources with more immediate relevance.

Interpreting Galatians 4:18

The earliest ancient commentators are generally agreed that in v. 18 (καλὸν δὲ ζηλοῦσθαι ἐν καλῷ) Paul exhorts the Galatians toward the zealous pursuit of good things,¹³ but most of these ancient interpretations reflect the influence of two textual corruptions. First, several manuscripts insert the phrase ζηλοῦτε δὲ τὰ κρείττω χαρίσματα ("be zealous for the greater gifts") at the beginning of v. 18, almost certainly reflecting a later conflation with 1 Cor 12:31.¹⁴ Second, several important manuscripts replace the middle/passive infinitive ζηλοῦσθαι in v. 18 with ζηλοῦσθε, which can be taken as an alternate form of the infinitive or as an imperative.¹⁵ The latter reading demands that the *Galatians* are the subject, and in fact ancient commentators are in wide agreement on this point.¹⁶ But even for Augustine, whose Old Latin text contained the infinitive ("Bonum est autem aemulari in bono semper"),¹⁷ the subject was clearly the Galatians: "For he wishes that they would imitate him . . . for when he was present and

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- 13 E.g., Marius Victorinus, *Gal.* 4.17 (PL 8:1183); Ambrosiaster, *Gal.* 4.18 (PL 17:362c–d). Additional ancient examples are cited by Martin Meiser (*Galater* [Novum Testamentum Patristicum 9; Göttingen: Vandenhoeck & Ruprecht, 2007], 208).
 - 14 D* F G ar b; Ambrosiaster. The preferred reading of 1 Cor 12:31 in the NA28 is ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα; several manuscripts replace μείζονα with κρεί(ττ)ονα (e.g., D F G Ψ ℣ it vg^{cl} bo^{mss}).
 - 15 E.g., ⱼ B 33. Joseph B. Lightfoot insists that ζηλοῦσθε be taken as an infinitive, and thus is mistakenly translated in the Vulgate with the imperative *aemulamini* (*The Epistle of St. Paul to the Galatians: With Introductions, Notes and Dissertations* [Grand Rapids: Zondervan, 1957], 178). The imperative makes the Latin a bit awkward, but *bonum autem aemulamini in bono* (as well as καλὸν δὲ ζηλοῦσθε ἐν καλῷ) could be translated "be zealous for that which is good in a good thing." Less significantly, D F G ℣ include the articular infinitive τὸ ζηλοῦσθαι, probably as a stylistic feature connecting the infinitive and the preposition (ἐν); cf. Longenecker, *Galatians*, 188.
 - 16 E.g., ἐπειδὴ δὲ ἐκεῖνοι οὐδέπω ἦσαν πρὸς τοῦτο τελειότητος ἀφίγμενοι πάντα ποιεῖται ὥστε εἰς τοῦτο αὐτοὺς ἐμβιβάζσαι ("since they [the Galatians] have not yet arrived at this completion, he [Paul] does everything to guide them to this"); John Chrysostom, *Comm. Gal.* (PG 61:660). Similar interpretations are offered in Theodoret of Cyrus, *Interpretatio* (PG 82:489b); Jerome, *Commentariorum in Epistulam ad Galatas* (PL 26:384); and Marius Victorinus, *In Epistulam Pauli ad Galatas libri duo* (PL 8:1183).
 - 17 This is the wording quoted by Augustine in *Exp. Gal.* 37.9. It is identical to the text of the Freising manuscript as published by Alexander Souter (*The Earliest Latin Commentaries on the Epistles of St. Paul* [Oxford: Clarendon, 1927], 174–5). Eric A. Plumer notes that "[t]here is considerable scholarly agreement that Augustine's Old Latin version of Paul's letters was close to that reflected in the extant fragments of the Freising manuscript" (*Augustine's Commentary on Galatians* [Oxford: Oxford University Press, 2003], 241). *Aemulari* is the present deponent infinitive of *aemulor*.

they were willing to give him their eyes, they were surely trying to imitate him, whom they loved so much.”¹⁸

Although it is likely that the Vulgate’s use of the deponent imperative *aemulamini* (‘emulate’) continued to influence the interpretation of v. 18, it is noteworthy that the renewed interest in the Greek text during the late medieval period did not immediately challenge the ancient consensus that Paul has the Galatians’ zeal in mind. Luther comments that Paul *laudat . . . zelum Galatarum*, and in fact the opening of Luther’s comment on v. 18 anticipates the view of Kraftchick and Martin that Paul equates ζηλοῦσθαι ἐν καλῷ with the behavior of the Galatians described in vv. 13–14: “It is as if he says, ‘I commend you, that you were zealous for me and have loved me eagerly, when I preached the gospel to you in the feebleness of flesh.’”¹⁹ Calvin prognosticates the contemporary impasse by declaring that “it is uncertain whether he is speaking of himself or of the Galatians,” but Calvin, too, prefers to take the phrase as referring to the Galatians.²⁰ William Perkins also notes the uncertainty, but anticipates the majority of twentieth-century interpretations by applying the phrase “to Paul, that for ielousie he may make an opposition betweene himselfe and the false teachers . . . he is ielous ouer the Galatians.”²¹

In the modern period, a few scholars also take the Galatians as the subject of ζηλοῦσθαι in v. 18. Joseph B. Lightfoot allows for the possibility that Paul means “it is well that in my absence your interests should be looked after by others,” in which case it is the Teachers who are exhibiting zeal. In context, however, Lightfoot prefers the sense “I remember how warm were your feelings towards me, when I was with you.”²² Hans Lietzmann advocates this latter view, and sums up the connection between “you received me” (ἐδέξασθέ με; v. 14) and the sense Paul gives the verb ζηλώ in v. 18 lucidly:

18 *Vult enim, ut seipsum imitentur . . . cum enim praesenti oculos suos dare vellent, utique ipsum conabantur imitari, quem ita diligebant; Exp. Gal. 37.9.*

19 *Quasi dicat: Laudavi vos fuisse zelosissimos pro me et vehementer amasse me, dum apud vos praedicavi Evangelium per infirmitatem carnis (In epistolam S. Pauli ad Galatas Commentarius [D. Martin Luthers Werke 40.1; Weimar: Böhlau, 1911], 648).*

20 *[I]ncertum est, de sene loquatur, an de Galatis . . . mihi tamen magis placet referri ad Galatas (Commentarius in Epistolam ad Galatas, in vol. 50 of Ioannis Calvini opera quae supersunt omnia [CR 78; ed. Wilhelm Baum, Eduard Cunitz, and Eduard Reuss; Braunschweig: Schwetschke, 1893], 234).*

21 *A Commentary on Galatians* (New York: Pilgrim, 1989 [1617]), 290.

22 *Galatians*, 177. A few decades earlier, James A. Haldane comments that “the Apostle commends the zeal of the Galatians, but glances at their fickleness” (*An Exposition of the Epistle to the Galatians* [Springfield, Mo.: Particular Baptist Press, 2002], 188).

Aber das Ende des Satzes mit dem betonten πάντοτε μὴ μόνον weist auf die Erinnerung an die persönliche Anwesenheit des Pls v. 13–15 hin und fordert den Sinn: 'ich wünschte, ihr mühtet euch ebenso herzlich um mich, wenn ich nicht bei euch bin'. . . 'Es ist etwas Schönes um die Liebe einer Gemeinde zu ihrem Lehrer, wenn sie beständig ist, und nicht bloß bei seinen Besuchen aufflackert'.²³

Unfortunately, this attention to the connection between Paul's reference to the Galatians' ζῆλος in v. 18 and the description of the Galatians' reception of Paul in vv. 13–15 came to be widely ignored throughout the twentieth century. A great number of commentators insist that καλὸν δὲ ζηλοῦσθαι ἐν καλῷ refers to Paul's good zeal for the Galatians ("It is good that I am zealous for you always") in contrast to the Teachers' bad zeal for the Galatians mentioned in the Gal 4:17 (ζηλοῦσιν ὑμᾶς οὐ καλῶς; "They are zealous for you not in a good way").²⁴ This remains the dominant view. Even Steven Kraftchick, despite his

23 *An die Galater* (HNT 10; Tübingen: Mohr Siebeck, 1971 [1921]), 29. In addition to Kraftchick and Martin, recent interpreters who advocate Paul as the subject include Jan Lambrecht ("Like A Mother in the Pain of Childbirth Again: A Study of Galatians 4:12–20," in *La Foi Agissant Par Lamour* (Galates 4:12–6:16) [SMBen 13; ed. Albert Vanhoye; Rome: Abbaye de S. Paul, 1996], 22) and Ronald Y.K. Fung (*The Epistle to the Galatians* [NICNT; Grand Rapids: Eerdmans, 1988], 202).

24 These commentators include Burton (*Commentary*, 247), Schlier (*Galater*, 213), Albrecht Stumpff ("ζῆλος, ζηλόω, κτλ," *TDNT* 2:887), Mußner (*Galaterbrief*, 311), Daniel C. Arichea and Eugene Albert Nida (*A Translators Handbook on Paul's Letter to the Galatians* [Stuttgart: UBS, 1976], 105), F.F. Bruce (*Epistle*, 211–12), Udo Borse (*Der Brief an die Galater* [Regensburg: Pustet, 1984], 156–57), Wilhelm Egger (*Galaterbrief, Philipperbrief, Philemonbrief* [Würzburg: Echter, 1985], 32), Frank J. Matera (*Galatians* [Collegeville, Minn.: Liturgical, 1992], 166), and Martyn (*Galatians*, 423). Betz offers a more neutral perspective as he ties this phrase to the friendship *topos* he uncovers throughout the passage (he calls the phrase in v. 18a "a definition of one of the principles of true friendship"; *Galatians*, 231), but Betz (who is followed by Longenecker, *Galatians*, 194) also emphasizes Paul's attitude toward the Galatians (Paul is their 'true' friend). Paul Nadim Tarazi also casts the relationship between Paul and the Galatians as "something other than a 'good' friendship" (*Galatians: A Commentary* [Crestwood, NY: St. Vladimir's Seminary Press, 1999], 233–34). Herman N. Ridderbos notes the emphasis upon "the devotion he [Paul] would like to receive from the Galatians in his absence," but still insists that the overall sense is that it is "a good and desirable thing to desire the favor and love of the churches" (*The Epistle of Paul to the Churches of Galatia* [NICNT; Grand Rapids: Eerdmans, 1953], 169). Other popular-level commentaries also retained a more 'ancient' interpretation throughout the twentieth century, e.g., Dieter Lüthmann, *Galatians: A Continental Commentary* (Minneapolis: Fortress, 1992), 87.

penetrating comment in the footnote (“[Paul] refers to the earlier reception by the Galatians when they were zealous for one who did not possess virtue or power”), sums up his interpretation by declaring that “it is Paul, not the missionaries, who demonstrates true care (ζῆλος) for the Galatians.”²⁵

The staying power of this interpretive shift probably owes something to the attractiveness of seeing a tidy polarity between οὐ καλῶς (v. 17) and ἐν καλῷ (v. 18). F.F. Bruce’s comments about the relationship between the occurrences of ζηλόω at the beginning of vv. 17 and 18 are representative of the scholarly consensus: “[Paying court] may be done with honourable (καλῶς) or dishonourable intentions. . . . It is always good, [Paul] goes on, to be courted with honorable intentions . . . but as it is, [Paul tells the Galatians,] no sooner has my back been turned than you let someone else come and ‘court’ you with *dis* honourable intentions.”²⁶ Indeed, Paul is not afraid to make an appeal to his own worthier intentions (cf. 1:6–10; 6:12–14). But if Paul is simply creating a contrast between his own ζῆλος and the ζῆλος of his opponents, then vv. 17–18 are rather self-contained and need not relate to the previous verses.

In addition, we may observe that the *object* of ζηλοῦσιν in v. 17 is incontestably ὑμᾶς (the Galatians), but in v. 18 there are three options for the object of ζηλοῦσθαι. First, the object could be unspecified: “It is good to be zealous/emulated in a good way.” Second, it is technically possible to take ἐν as an equivalent for εἰς in the sense ‘for’ or ‘with respect to’ (cf. Thucydides, *Hist.* 5.59.4), in which case ζηλοῦσθαι could be taken as middle and its object expressed by ἐν καλῷ: “It is good to be zealous for a good thing.”²⁷ Third, and in my view best, καλόν could be understood as the *subject* of the passive infinitive, in which case the object of emulation is the abstract concept ‘the good’: “*The good* is to be zealously pursued in a good way.”²⁸

25 Kraftchick, “Πάθη,” 63 n. 38. Martin (“Voice,” 194 n. 43), following Lietzmann, tentatively adopts the translation “It is good [for me] to be emulated in a good way [by you].”

26 *Epistle*, 211–12; cf. Betz: “This principle [that good courtship must be done in a good way] is, of course, the opposite of ζηλοῦσιν οὐ καλῶς (‘courting in a bad way’) described in v. 17” (*Galatians*, 231).

27 This is somewhat unlikely because in nearly all other instances, the phrase ἐν καλῷ has the sense ‘in a good way’; e.g., Josephus, *J.W.* 2.146; Philo, *Legat.* 338.

28 Betz adopts a similar translation (using ‘good’ rather than my preferred reading, ‘the good’): “Yet, good is always to be courted in a good way” (*Galatians*, 231; cf. Longenecker, *Galatians*, 194). The presence or absence of the article should not be overemphasized, however, since my major point of departure from Betz and Longenecker involves the question of whose ζῆλος is in view (both interpreters take the phrase to refer to Paul’s zeal for the Galatians). Thus, translating the phrase in v. 18a with the article is less significant

This third option seems unlikely at first glance because in the four other instances in Paul's undisputed letters in which an anarthrous καλόν plus an infinitive occurs without another main verb (Rom 14:21; 1 Cor 7:1; 7:26b; 9:15), καλόν clearly has the sense "It is good (to...)."29 In each of these instances except Rom 14:21, however, the subject is specified using a noun in the dative case ("It is good for... to..."). It is hardly a given, then, that the instance of καλόν in Gal 4:18 must be translated "it is good," especially when it is considered that Paul uses καλόν with the article to refer to 'the good' (or, 'what is good') in Gal 6:9 (τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν; "let us not become discouraged in doing what is good") as well as in Rom 7:18; 7:21; 2 Cor 13:7; and 1 Thess 5:21. As to the objection that one would then expect the article in Gal 4:18 if καλός were to be taken as 'the good,' one might consider the phrasing of 1 Cor 5:6 (οὐ καλὸν τὸ καύχημα ὑμῶν; "Your boasting is not a good thing") and bear in mind the dictum that "no vital difference was felt between articular and anarthrous abstract nouns."³⁰ In addition, Paul often uses an anarthrous noun followed by δέ at the beginning of a sentence for emphasis (e.g., Rom 2:10; 3:22; 1 Cor 2:6).

Even if one remains skeptical of translating καλόν as 'the good' as the object of ζηλοῦσθαι in v. 18, it must be admitted that the balanced polarity between ζηλοῦσθαι ὑμᾶς (v. 17a) and καλὸν δὲ ζηλοῦσθαι ἐν καλῷ (v. 18a) is not nearly as strong as that between ζηλοῦσθαι ὑμᾶς (v. 17a) and ἵνα αὐτοὺς ζηλοῦτε (v. 17b). In v. 17, both instances of ζηλόω are active and have a clearly specified accusative object (ὑμᾶς/αὐτούς). These two phrases are connected by a strongly adversative ἀλλά ('but rather'), whereas the phrase containing ζηλοῦσθαι ἐν καλῷ is

than the point made by translating the καί that begins v. 18b epexegetically ("that is..."); see further below.

- 29 Graydon F. Snyder suggests that Paul should be included among the NT writers who use a construction that derives from the 'better... than' (בְּטוֹב... מִן) formula found in the Hebrew scriptures ("The *Tobspruch* in the New Testament," *NTS* 23, no. 1 (1976): 119). Of the four Pauline *Tobsprüche* that Snyder lists (Rom 14:21; 1 Cor 7:1; 7:9; 7:26), only 1 Cor 7:9 (using κρεῖττον) contains a protasis and apodosis (but cf. 1 Cor 9:15, which he does not list). This scant evidence in Paul certainly does not demand that καλόν in Gal 4:18 be taken as "it is good..." It may also be noted that an anarthrous καλόν occurs in a similar construction with an aorist subjunctive verb (ἐάν μείνωσιν) in 1 Cor 7:8; see further BDAG, 505.
- 30 Archibald T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 4th ed. (New York: Hodder & Stoughton, 1923), 794; cf. Daniel B. Wallace, *The Basics of New Testament Syntax: An Intermediate Greek Grammar* (Grand Rapids: Zondervan, 2000), 249.

introduced with the weaker δέ ('whereas really').³¹ The majority of commentators may be correct that "ζηλοῦσθαι must be passive and not middle,"³² but the rationale that there is "no occasion for change from active to middle form"³³ ignores the fact that even a passive serves to distinguish this phrase from the preceding pair. The presence of these grammatical indicators strongly suggests that the phrase καλὸν δὲ ζηλοῦσθαι ἐν καλῷ (v. 18) is *not* simply the opposite of ζηλοῦσιν ὑμᾶς οὐ καλῶς (v. 17). To summarize our findings to this point, the following translation may be considered:

ζηλοῦσιν ὑμᾶς οὐ καλῶς ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε·	They have zeal for you, but not in a good way; rather, they wish to exclude you, in order that you might have zeal for them.
καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε καὶ μὴ μόνον ἐν τῷ παρῆναί με πρὸς ὑμᾶς.	<i>The good</i> , however, is to be zealously pursued in a good way always, that is, not only when I am present with you.

The Object of Ζῆλος in Greek Literature

The translations of ζηλόω in the above reading have yet to be defended, and it is to that task that we now turn. As we have seen in Chapter Two, ζῆλος is a term that is used to communicate a number of meaningful concepts in the ancient world,³⁴ not least in the writings of Paul, a first century Jew for whom ζῆλος (Heb. נִצַּר) is a deep-rooted and significant facet of his very identity (cf. Gal 1:14; Phil 3:6). Our earlier survey of the significance of ζῆλος in Paul's literary milieu revealed that (1) the language of zeal was highly evocative for first-century Jews (cf. *L.A.B.* 47.7; Josephus, *Ant.* 12.271; Philo, *Post.* 183; IQS IX, 23; 4Q372 1 XII; Acts 21:20; 22:3) as a defining characteristic of great figures in the tradition of zeal for the Jewish people and the Torah, including Elijah (1 Kgs 19:10, 14; Sir 48:1–2), Phinehas (Num 25:11–13), and Mattathias (1 Macc 2:23–26), and (2) Paul clearly identified himself within this tradition (Gal 1:14; Phil 3:6).

31 Cf. Herbert Weir Smyth and Gordon M. Messing, *Greek Grammar* (Cambridge: Harvard University Press, 1984), 644 [§2835].

32 Lightfoot, *Galatians*, 177; cf. Longenecker, *Galatians*, 194: "there is no reason to use the middle."

33 Burton, *Commentary*, 247.

34 The wide-ranging glosses of ζῆλος provided in LSJ are indicative: 'jealousy,' 'rivalry,' 'emulation,' 'desire,' 'pride,' 'honor,' 'glory,' 'fervour,' 'zeal,' 'indignation,' and 'spirit'; LSJ, 755.

At first glance, Paul's use of the word group in Galatians may seem wholly negative, since it describes Paul's former life (a "zealot [ζηλωτής] for the ancestral traditions"; 1:14), is included in a list of negative behaviors ('jealousy' [ζήλος]; 5:20), and may even have been a component of the arguments of the Teachers.³⁵

But as examined in the excursus below, the occurrence in 1:14 need not be perceived as wholly negative, and three occurrences of the verb ζηλώω in 4:17–18 reveal that Paul can employ this term in both a negative and a positive sense. Whenever ζήλος appears in a list of negative behaviors in Paul, it is always coupled with ἔρις ('strife'; Gal 5:20; Rom 3:13; 1 Cor 3:3; 2 Cor 12:20). In these contexts, ζήλος is clearly negative ('jealousy') and is used with essentially the same sense as the occurrences of φθόνος ('envy') with ἔρις in Rom 1:29; Phil 1:15; and Gal 5:20–21 (ἔρις, ζήλος . . . φθόνοι). It is of interest, then, that whenever Paul uses the ζηλ- word group outside of these clearly demarcated vice lists,³⁶ there is a specified or clearly implied *object* of the zealous activity, and it is this object that determines whether the ζήλος is positive or negative. The

35 It is not vital for the thesis of this chapter to demonstrate the likelihood that the language of ζήλος was a component of the teachings of Paul's opponents. If the presence of ζήλος/ζηλώω/ζηλωτής in such a 'mirror-reading' was deemed plausible, however, it would resonate with my argument that Paul redefines 'the good' in 4:12–20. Although I reject the argument that a recognizable Zealot party (οἱ ζηλωταί) was active for decades before the rebellion in 66 CE (cf. Martin Hengel, *Die Zeloten: Untersuchungen zur jüdischen Freiheitsbewegung in der Zeit von Herodes I. bis 70 n. Chr.* [3d ed.; ed. Roland Deines and Claus-Jürgen Thornton; WUNT 283; Tübingen: Mohr Siebeck, 2011], 66–7, 401–2), I do find it likely that the *language* of ζήλος would have been a part of the kind of 'nomistic campaign' that Robert Jewett sees behind Paul's statements in passages such as 1:14; 4:10; 5:3; and 6:12 ("Agitators and the Galatian Congregation," *NTS* 17, no. 2 [1971], 205–6); cf. Richard A. Horsley, "The Zealots: Their Origin, Relationships and Importance in the Jewish Revolt," *NovT* 28, no. 2 (1986), 190; Morton Smith, "Zealots and Sicarii, Their Origins and Relation," *HTR* 64, no. 1 (1971), 10–11; Mark R. Fairchild, "Paul's Pre-Christian Zealot Associations: A Re-examination of Gal. 1:14 and Acts 22:3," *NTS* 45, no. 4 (1999), 519–26). John Barclay similarly suspects that Jewett has "taken these charges too seriously," but nevertheless recognizes that Paul's letter would not wholly misrepresent the opponents' message and lists the nomistic element of such teaching in his "Certain or Virtually Certain" category ("Mirror-Reading a Polemical Letter: Galatians as a Test Case," *JSNT* 31 [1987], 75–76, 88). J. Louis Martyn does not specifically employ ζήλος/ζηλώω/ζηλωτής in his reconstructions, but says of Gal 1:14 that "[t]he Galatians will not have failed to see that the picture Paul paints of himself prior to his call by God is similar to the picture the Teachers are now presenting of themselves," and is somewhat sympathetic to Jewett's view (*Galatians*, 155, 241–42, 562).

36 I am including ἡ ἀγάπη οὐ ζηλοῖ ("love is not jealous"; 1 Cor 13:4), which occurs in the unique vice list (using verbs) in 1 Cor 13:4–6 (cf. Chapter One and Chapter Four).

Ἰσραηλῖται have a zeal for *God* (Rom 10:2); the Corinthians demonstrate zeal for *spiritual gifts* (1 Cor 12:31; 14:1; 14:39), for *Paul* (2 Cor 7:7, 11), and for *the collection* (implied in 2 Cor 9:2); and Paul himself has zeal for *the Corinthians* (2 Cor 11:2) and for *the ancestral traditions* (Gal 1:14; implied in Phil 3:6).³⁷

We have already seen in Chapter Two that Paul's use of the *object toward which ζῆλος is directed* to indicate whether the behavior (or 'emotion') is to be commended or scorned is not at all unique among Greek writers from as far back as Hesiod and as close to Paul's time as Philo. What is curious, then, is that in Gal 4:17–18 Paul *expressly qualifies* the ζῆλος as bad (οὐ καλῶς) and good (ἐν καλῷ). Since Paul does not allow the object of ζῆλῶ to speak for itself in just this one case, it is important to determine whether Paul's use of the qualifier 'good' would be meaningful for an audience with a basic familiarity with Greek literature. Since Paul is not drawing the phrase καλὸν δὲ ζηλοῦσθαι ἐν καλῷ from the Greek Scriptures,³⁸ it will be instructive to examine similar language in the wider Greek corpus. Most commentators, satisfied that "ἐν καλῷ stands in opposition to the preceding οὐ καλῶς in verse 17," have not pursued the meaning of this phrase other than simply to speculate that the phrase is "a rhetorical aphorism," "simply a general maxim," or a "bit of tersely phrased ancient lore."³⁹ But not only do these approaches fail to appreciate the triple repetition of both ζηλῶ and καλός/καλῶς in vv. 17–18, they also stop short of recognizing that the phrase is not without parallel in Greek literature. Betz's attention to the friendship *topos* in both Greek and Latin authors is a notable exception, and it is indeed valid to recognize in Gal 4:12–20 a certain coherence around this theme that could include the language of ζῆλος.⁴⁰ But if we cast the net in a slightly different direction as we examine the socio-cultural

37 The object is not specified in 2 Cor 7:11, but ζῆλον clearly refers back to τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ in 2 Cor 7:7. In 2 Cor 11:2 Paul uses the same second person plural accusative (ὑμᾶς) as he does in Gal 4:17, but in 2 Cor 11:2 Paul's zeal is described as the very 'zeal of God' (θεοῦ ζῆλῳ) (see Chapter Four). Paul also makes use of φθονέω ('envy') with an object (ἀλλήλοις φθονοῦντες; Gal 5:26).

38 The only passage in Rahlfs' *Septuaginta* that connects 'zeal' and 'the good' in a way that resembles Gal 4:18 is from a work that likely postdates Paul (4 Macc 13:25); see further below.

39 Mußner, *Galaterbrief*, 311 ("ἐν καλῷ oppositionell zum vorausgehenden οὐ καλῶς im v 17 steht"); Martyn, *Galatians*, 423 (aphorism); Burton, *Commentary*, 247 (maxim); Longenecker, *Galatians*, 194 (ancient lore); cf. Lambrecht, "Mother," 22: "The sentence sounds like a general principle."

40 Betz posits that the language of ζῆλος "is also found in connection with the friendship theme, where it is used to describe the sincere and deep concern one friend has for another," but on this particular point Betz moves immediately to a discussion about the

significance of the language of ζῆλος and 'the good,' we observe some patterns in Greek literature that clarify Paul's strategy in Gal 4:12–20.⁴¹

James R. Harrison, writing about the rivalry motifs at work in the discussion about the Jerusalem collection in 2 Corinthians 8–9, draws attention to the way the language of ζῆλος is employed in honorific inscriptions to encourage the imitation of civic benefactors.⁴² Though Harrison does not consider Gal 4:17–18, he astutely draws attention to the frequent presence of language about having ζῆλος for objects that are characterized as 'the good' in inscriptional motifs of rivalry and imitation.⁴³ Harrison supports his observation that "imitation of meritorious action (τὰ ἀγαθὰ) is confined to aristocratic models (οἱ πρῶτοι)"⁴⁴ with the following inscription from central Greece, written sometime after 37 CE: πολλοί τε ζηλ[ωταὶ γ]είνων[τ]αι τῶν ἀγαθῶν τῶν εἰς τὴν πόλιν μαρτυρουμένων τῶν πρώτων ("And many may become emulators of the good deeds of the foremost, which are testified to in the city").⁴⁵ This inscription uses the word ἀγαθός to describe the object of emulation, but other similar inscriptions employ the word καλός or its superlative form κάλλιστος.⁴⁶ For example, it is not uncommon to discover phrases like "they also became emulators of the beauty of the earlier age" (γινόμενοι δὲ καὶ ζηλωταὶ τῶν

language of ζῆλος in "the relationship between the teacher and his students" (*Galatians*, 229) and quickly on to a broader discussion of 'courtship' in Cicero (e.g., *Nat. d.* 1.22).

41 For example, Betz (*Galatians*, 231–32) helpfully draws attention to the writings of Plutarch, citing such passages such as *Adul. amic.* 54C (τοῖς μὲν γὰρ ἀληθῶς φίλοις οὔτε ζῆλος οὐδεὶς ἐστὶ πρὸς ἀλλήλους οὔτε φθόνος ["between true friends there is neither emulation nor envy"]), but his concentration on the friendship *topos* prevents him from considering additional passages that utilize language that is closer to that of Gal 4:17–18 (e.g., *Lyc.* 4.2 [τῷ ζήλῳ τῶν καλῶν]; *Pel.* 19.5 [λήλον ἀλλήλοις καλῶν ἔργων]); see further below.

42 *Paul's Language of Grace in Its Graeco-Roman Context* (WUNT 172; Tübingen: Mohr Siebeck, 2003), 314–21.

43 Harrison's contention that "Paul inverts the elitist values of Graeco-Roman society [but also] employs familiar inscriptional motifs such as imitation and rivalry" (*Language*, 318) is certainly in line with the thesis of this chapter. Unfortunately, Harrison downplays the important connection between Paul's use of the language of zeal and the very inscriptions he cites in his discussion: "the honorific inscriptions invariably chose ζηλωτής [in imitation contexts], whereas Paul opts for μιμητής and μιμεῖσθαι" (*Language*, 319). 2 Cor 9:2 and Gal 4:18 show that this claim is misleading; cf. David J. Downs, *The Offering of the Gentiles: Paul's Collection for Jerusalem in Its Chronological, Cultural, and Cultic Contexts* (Tübingen: Mohr Siebeck, 2008), 133.

44 *Language*, 317.

45 *IG VII*² 2712. See also *SEG XIX* 834 (Asia Minor, 2nd–1st cent. BCE): ζηλωταὶ τῶν ἀγαθῶν γενέσθαι.

46 For examples that use both καλός and ἀγαθός, see *IG XI*⁹ 236 and 237 (Euboea, ca. 100 BCE).

καλλίστων ἐκ τῆς πρώτης ἡλικίας; *IG* II² 1028 [Athens, 101–100 BCE]), “emulators of the best deeds” (ζηλωτὰς γίνεσθαι τῶν καλλίστων πράξεων; *I. Ephesos* Ia. 6 [honorary decree for gymnasiarch Diodoros Mentoros]), and “emulators of the greatest good” (ζηλωταὶ μὲν τῶν καλλίστων γίνωνται; *IK Sestos* 1 [Thrace, 133–120 BCE.]). Many inscriptions of this sort use the noun ζηλωτής, but the verb ζηλόω is also employed in such phrases as “having been zealous for [emulous of] glory and nobleness” (δόξαν καὶ καλοκάγαθίαν ἐζηλωκότες; *SEG* XXXIV 558 [Thessalia, ca. 150 BCE–31 CE]).⁴⁷

Other types of literary sources also commonly speak of ζῆλος in connection with specific definitions of ‘the good.’ The evidence is too vast to be covered here, but a few examples will be instructive.⁴⁸ Though written at least a century after Paul, Alciphron’s *Letters of Parasites* contains a phrase almost identical to the wording of Gal 4:18 in reference to the commendable ζῆλος that a pupil shows for his master (“The boy modeled himself after his teacher to the smallest detail . . . the pupil emulated the master to perfection [ἐζήλωσεν ἐν καλῷ]”; Alciphron, *Epist.* 3.64 [Brenner, LCL]).⁴⁹ The first-century treatise known as 4 Maccabees speaks of a “common zeal for nobleness” (ὁμοζήλια τῆς καλοκάγαθίας; 4 Macc 13:25) as part of an encomium to seven martyred brothers. Philo repeatedly employs phrases such as ὁ τοῦ καλοῦ ζῆλος (*Sobr.* 26; cf. *Congr.* 315; *Ebr.* 21; *Somn.* 2.176, 235; *Spec.* 2.259) in reference to the imitation of honorable people and the zealous pursuit of lofty ideals. Section 164 of Philo’s *De migratione Abrahami* is particularly interesting in light of Gal 4:12–20 because it speaks of “raising a wall of exclusion” (διατειχιεῖ; cf. ἐκκλεῖσαι; Gal 4:17) against one who ruins the beneficial labors of a lover of wisdom, and of “receiving” (ἀποδέξεται; cf. Gal 4:14 [ἐδέξασθέ με]) those who demonstrate a “zeal for the good” (κατὰ τὸν τῶν καλῶν ζῆλον). The reception is carried out “for the sake of imitation” (ἐνεκα μιμήσεως). Plutarch, too, uses ζῆλος/ζηλόω in connection with καλός and in contexts in which imitation is in view (e.g., *Lyc.* 4.2;

47 At this point I have begun to make some decisions about how to translate ζῆλος, but in each of these instances I maintain that ‘zealous admirer’ could replace ‘emulator’ (cf. LSJ, 755) because both the eager pursuit of something and the sense of imitation are suggested by the context.

48 A textual search of the root ζηλ- in close proximity with καλῶν/καλός yields over 1500 references in the *TLG* database. See also the selective survey in Chapter Two.

49 Bruce W. Winter also notes the extent to which the language of ζῆλος was associated with the intense loyalty of students to their teacher, particularly among sophistic writers (*After Paul Left Corinth: The Influence of Secular Ethics and Social Change* [Grand Rapids, Eerdmans, 2001], 38–9). Winter cites Dio Chrysostom (*Or.* 1.38; 4.122) and Philostratus’ account of the zeal of a pupil leading to accidental murder (*Vit. soph.* 208).

15.6; *Pel.* 19.5).⁵⁰ In one passage Plutarch even uses the infinitive form ζηλοῦσθαι (here, in the middle voice) when the object of the verb is specifically those who do virtuous deeds: ἀλλ' ἢ γ' ἀρετῇ ταῖς πράξεσιν εὐθὺς οὕτω διατίθησιν ὥσθ' ἅμα θαυμάζεσθαι τὰ ἔργα καὶ ζηλοῦσθαι τοὺς εἰργασμένους ("But virtuous action immediately so disposes [a man] that as soon as he admires the [virtuous] works, he also emulates those who performed them").⁵¹

Similarly, the orator Demosthenes writes in *Epist.* 2.4–5 that his own beneficent actions "on your behalf" (ὑπὲρ ὑμῶν; cf. 2 Cor 9:2) have caused the men of Athens "to be envied" (ζηλοῦσθαι) by all. Demosthenes also employs this verb form in *Erot.* 31 in reference to a man's family being "envied" because he "far surpasses those of [his] own age in excellence" (ζηλοῦσθαι τοσοῦτον ὑπερέχοντος σοῦ τῶν ἡλικιωτῶν ἀρετῇ). Demosthenes' language resembles Paul's self-description in Gal 1:14: καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. Just as Paul's self-description is commendable with respect to his standing within Judaism, Demosthenes describes the envied man as 'good' (καλόν) because he embodies such Greek ideals as beauty (κάλλος) and manliness (ἀνδρεία).⁵²

This sampling of Greek literature and inscriptions already suggests, then, that Paul's language about 'the good' in Gal 4:18 is (1) not at all unusual in connection with ζηλόω, (2) especially at home in contexts in which ζηλόω refers to rivalry, imitation, and emulation of a teacher by a pupil, and (3) connected with Greek values such as virtue, nobility, honor, and power. But before looking closely at Paul's text in light of these observations, it is worth examining these features in a more comprehensive way in the writings of Isocrates, who leaves a considerable impact upon later Greek thought and takes a strong and personal interest in analyzing envy and emulation.⁵³ Since the features of 'ζῆλος for the good' explored above are all readily observable in Isocrates, he will make for a useful conversation partner for our analysis of Paul's language in Gal 4:17–18.

Just as Aristotle defines ζῆλος as directed toward "highly valuable goods" such as "wealth, many friends, and positions of office,"⁵⁴ Isocrates views ζῆλος/ζηλόω as concomitant with a 'desire' (ἐπιθυμείω) for such things as 'power'

50 Typical among sophistic writers is ζῆλος for δόξα and φιλοτιμία (e.g., *Mor.* 131A; cf. Dio, *Or.* 32.10).

51 *Per.* 2.2; cf. the emulation (ζηλοῦσιν) of teachers in *Virt. mor.* 448E, as well as the "good" (ἀγαθόν) which is to be found in the "zeal and eagerness which leads to imitation" (ζηλόν τινα καὶ προθυμίαν ἀγωγὸν εἰς μίμησιν; *Per.* 1.2).

52 *Erot.* 30–32; see also Plutarch, *Amat.* 768A.

53 There are 36 occurrences of the ζήλ- root in Isocrates, spread over 15 of his 31 extant works.

54 ἀγαθὸν ἐντίμων . . . πλοῦτος καὶ πολυφιλία καὶ ἀρχαί; *Rhet.* 2.11.

(ἡγέομαι), ‘good fortune’ (εὐδαιμονία), and ‘fame’ (δόξα).⁵⁵ When the object of emulation is “those who speak well” (*Antid.* 246), Isocrates uses a familiar combination: “They emulate those who can use the word in a good way” (ζηλοῦσι τοὺς καλῶς χρῆσθαι τῷ λόγῳ δυναμένους). In addition, ζῆλος/ζηλώω is closely connected with imitation (μίμησις) in Isocrates. For example, Isocrates speaks of emulating and imitating kings (ζηλῶσαι δὲ καὶ μιμήσασθαι . . . βασιλείας) and emulating and imitating a father’s virtue (μιμητὴν δὲ καὶ ζηλωτὴν τῆς πατρῶας ἀρετῆς), and he advises that “if you envy those with fame, imitate their deeds” (ὢν τὰς δόξας ζηλοῖς μιμοῦ τὰς πράξεις).⁵⁶

Yet if these examples are representative of Isocrates’ notion of ζῆλος directed towards an object that is ‘good’ (cf. *Gal* 4:18), we have yet to consider whether Isocrates describes a ζῆλος that is οὐ καλῶς (cf. *Gal* 4:17). It is not surprising to discover that Isocrates utilizes φθόνος (‘envy’) as the opposite of a ζῆλος directed towards ‘the good.’⁵⁷ Importantly, however, Isocrates can also indicate ‘bad ζῆλος’ by using an *object* that contradicts the strong, powerful, noble ‘good’ that is the proper object of ζῆλος. An important example is found in the *Helenae encomium*, in which Isocrates expresses disgust at the idea of emulating the wrong kind of people:

Now certain men . . . have the effrontery to write that *the life of beggars and exiles* [πτωχεύοντων καὶ φευγόντων βίος] is *more enviable* [ζηλωτότερος] than that of the rest of mankind, and they use this as a proof that, if they can speak ably on *ignoble subjects* [πονηρῶν πραγμάτων], it follows that in dealing with subjects of *real worth* [τῶν καλῶν κάγαθῶν] they would easily find abundance of arguments. . . . For what sensible man would undertake to praise *misfortunes* [συμφοράς]? No, it is obvious that they take

55 *Paneg.* 159 (“and we, emulating [ζηλοῦντες] the valor of the soldiers, might desire [ἐπιθυμῶμεν] like deeds”) and *Evag.* 77 (“so that they, emulating [ζηλοῦντες] those who are eulogized, may desire [ἐπιθυμῶσιν] to adopt the same pursuits”); cf. *Big.* 38; *Panath.* 260; *Ad Nic.* 38 and *Bus.* 7–8. Suzanne Saïd cites many of the foregoing texts and summarizes: “emulation is ‘virtuous and noble’ and . . . oriented towards good things . . . and their possessors” (“Envy and Emulation in Isocrates,” in *Envy, Spite, and Jealousy: The Rivalrous Emotions in Ancient Greece* [ed. David Konstan and N. Keith Rutter; Edinburgh: Edinburgh University Press, 2003], 218). See further Chapter Four for the connection between ζῆλος for people and ζῆλος for things.

56 *De pace* 142; *Demon.* 11; *Ad Nic.* 38; cf. *Nic.* 60.

57 E.g., *Phil.* 68–69: “[Conquering by force] entails envy [φθόνον] and hostility and many blasphemies . . . [but if you do deeds that increase your reputation] you will not only be deemed enviable [ζηλωτός] by others, but you will also be happy [μαχαριεῖς]”; cf. *Panath.* 23, 241; *Antid.* 30, 60, 142, 154, 245, 304.

refuge in such topics *because of weakness* [δι' ἀσθένειαν]. Such compositions follow one set road and this road is neither difficult to find, nor to learn, nor to imitate [μιμήσασθαι].⁵⁸

I am not contending that Paul or the Galatian converts were familiar with the *Helenaie encomium*. But in light of the ubiquitous statements about 'ζήλος for the good' in Greek literature, it is reasonable to propose that the ideology reflected in Isocrates' work—an ideology that praised zeal for the powerful and condemned emulation of the weak—would have been evoked by Paul's phrase καλὸν δὲ ζηλοῦσθαι ἐν καλῷ.

Paul's Redefinition of 'the Good' in Galatians 4:12–20

We have seen that Paul describes himself as a ζηλωτής in 1:14 in a way that raises the question of the object and purpose of ζήλος, and in 5:20 Paul will outline the negative manifestation of ζήλος. What, then, is Paul saying in Gal 4:18? As noted above, commentators such as Augustine, Luther, Lightfoot, and Lietzmann, and more recently Martin and Kraftchick,⁵⁹ have recognized that whatever Paul means by καλὸν δὲ ζηλοῦσθαι ἐν καλῷ (v. 18a), it must be identified with the time when Paul was present with the Galatians (vv. 18b, 20a). Of course, Paul has just given a rather striking account of this very thing. "*You know* [οἴδατε]," writes Paul emphatically,⁶⁰ "about the time that *I first preached the gospel to you* [εὐηγγελισάμην ὑμῖν τὸ πρότερον; v. 13], when *you received me* [ἐδέξασθέ με; v. 14]." This reminder, along with the repetition of παρεῖναι πρὸς ὑμᾶς ("being present with you") in vv. 18 and 20, strongly suggests that the description of the Galatians' initial reception of Paul in vv. 13–14 is *precisely a description of the activity described by the phrase καλὸν δὲ ζηλοῦσθαι ἐν καλῷ*. There is just one glaring problem: the Galatians' activity that Paul describes in vv. 13–14 falls dramatically short of 'ζήλος for the good,' if 'ζήλος for the good' is measured by the emulation of the powerful.

It will be helpful at this point to chart the resemblance between Gal 4:12–20 and some examples of 'ζήλος for the good' in Greek literature that were surveyed above:⁶¹

58 *Hel. enc.* 8–11 (Van Hook, LCL); italics mine. For other examples of ζήλος for an uncouth object, see *Paneg.* 77; *Hel. enc.* 33; *Big.* 38; *De pace* 83; *Ep.* 6.14.

59 Martin, "Voice," 60–63; Kraftchick, "Πάθῃ," 194–95.

60 οἴδατε is an 'attention-grabber' in Paul; cf. 1 Cor 12:2; 1 Thess 2:1, 11; 4:2.

61 For 'language of imitation,' cf. 1 Cor 4:16; 11:1; Phil 3:17; 4:9; 1 Thess 1:6; 2:14. Each of these instances of 'imitation language' is connected with the language of the cross.

TABLE 3.1 *‘Zēλος for the good’ in Greek literature*

Feature	Galatians 4:12–20	Greek examples
1. Language of imitation	v. 12: γίνεσθε ὡς ἐγώ ὅτι κάγω ὡς ὑμεῖς v. 17: ζηλοῦσιν ὑμᾶς . . . ἵνα αὐτοὺς ζηλοῦτε (reciprocal imitation[?])	Isocrates, <i>De pace</i> 142 Plutarch, <i>Per.</i> 1.2; <i>Adul. amic.</i> 54C Philo, <i>Migr.</i> 164 (hierarchical imitation)
2. Emulation of those who have the power to exclude by those who are inferior	v. 17b: ἐκκλεῖσαι ὑμᾶς θέλουσιν ἵνα αὐτοὺς ζηλοῦτε (viewed negatively)	Isocrates, <i>Big.</i> 38 <i>IG VII</i> ² 2712 Plutarch, <i>Per.</i> 2.2 (viewed positively)
3. Language of ‘the good’ used to describe the object of ζήλος	v. 18a: καλὸν δὲ ζηλοῦσθαι ἐν καλῷ	Isocrates, <i>Antid.</i> 246 Philo, <i>Sobr.</i> 26 Alciphron, <i>Epist.</i> 3.64
4. ‘The good’ equated with such things as fame, power, physical beauty, manliness	(NOT PRESENT)	Isocrates, <i>Hel. enc.</i> 8 Aristotle, <i>Rhet.</i> 2.11 Demosthenes, <i>Erot.</i> 30–31

The implication is striking. Since ζήλος is a term that Paul has used to describe *fervent desire and action* directed toward specific objects (Gal 1:14; cf. Rom 10:2; 1 Cor 12:31; 14:12, 39) as well as *emulation and imitation* of people (Gal 4:17; cf. 2 Cor 7:7), Paul capitalizes on the various nuances of ζήλος to subvert the Hellenistic assumptions about what is ‘good’ and thereby expose the incompatibility of the Teachers’ message with the ‘true’ gospel (ἀληθεύω; Gal 4:16).⁶² The Galatians, before coming under the influence of the Teachers, had displayed exemplary gospel-redirected zeal for an enfeebled Paul: “You know that it was because of a weakness of the flesh that I first preached the gospel

62 Christopher C. Smith, arguing that Paul’s use of ἐκκλεῖσαι (v. 17) indicates the presence of the ‘motif of the excluded lover,’ claims that Paul’s use of ζηλώω in vv. 17–18 is best understood within the framework of such a motif. This explanation, however, like interpretations that view v. 18 as a simple contrast between Paul and the Teachers, limits the significance of ζηλώω in 4:12–20 by isolating vv. 17–18 from the rest of the pericope and from the language of ζήλος in the rest of the Pauline corpus (“Εκκλεῖσαι in Galatians 4:17: The Motif of the Excluded Lover as a Metaphor of Manipulation,” *CBQ* 58, no. 3 [1996], 482).

to you . . . you did not scorn or despise me, but welcomed me as an angel of God, as Christ Jesus" (vv. 13–14). It is *this* behavior that Paul provocatively commends (ἐν καλῶ) as the definition of 'ζήλος for the good' for those who are living according to the Spirit (5:16).

With this redefinition in view, several elements in the passage come into focus. First, exclusion for the purpose of fame (4:17) is replaced by a welcoming inclusion (ἐδέξασθε; v. 14).⁶³ Second, emulation of the strong and powerful is replaced by zeal for one who is weak (ἀσθενεῖαν; v. 13). Third, envy of physical beauty (e.g., ζήλου διὰ τὸ κάλλος; Plutarch, *Amat.* 768A) is replaced by a self-sacrificial willingness to gouge out their eyes for one in need (ἐξορύξαντες; v. 15). And finally, Paul's image of himself as a mother in childbirth (v. 19) caps off his subversive portrayal: ζήλος for 'manliness' (ἀνδρεῖος) has become ζήλος for a woman suffering birth-pains (ὠδίνω; v. 19).⁶⁴ With such a sweeping redefinition of what qualifies as 'the good,' Paul underscores the marked contrast between the gospel and the message of the Teachers, reminds the Galatians of the 'blessed' (μακαρισμός; v. 15) behavior they once demonstrated through the power of the Spirit, and urges them to have *this* kind of ζήλος once again (πάντοτε). In effect, Paul says:

Let's talk about zeal for a moment. They are 'zealous' for you—but what they have in mind is not 'good!' They want to exclude you so that you will bring them fame by making them objects of your emulation. What is good, as I have just reminded you, is to be zealous for what you yourselves have shown that 'the good' really is—so do this always, not just when I am present with you.

This reading is propitiously straightforward in context, but in light of the interpretive difficulties that have plagued these verses, some attention must

63 It is important to emphasize that a 'good' object of ζήλος does not include overt *self-glorification*, which was nearly always portrayed as a negative quality in Greek literature and rhetoric. Paul may be implying, however, that even within the conventional understanding of (good) 'zeal,' the Teachers are slipping into (bad) 'envy.' Saïd has observed that in Isocrates it is characteristic of those who are envious (φθονέω) that "by depriving the envied of honour and praise . . . [they] automatically increase the prestige of the envious" ("Envy," 226); see, e.g., *Antid.* 258 ("by slandering them they will increase the honor of their own").

64 E.g., Demosthenes (*Erot.* 30) writes that Castor and Pollux were emulated for being 'manly' (ἀνδρεῖος). For a discussion of the imagery of v. 19 within the pericope as a whole, see Beverly Roberts Gaventa, "The Maternity of Paul: An Exegetical Study of Galatians 4:19," in *The Conversation Continues: Studies in Paul and John in Honor of J. Louis Martyn*, ed. Robert T. Fortna and Beverly R. Gaventa (Nashville: Abingdon, 1990), 189–201.

be given to the elements that suggest that Paul is also cautiously pointing to his own example as one who exhibits redirected zeal. It is intriguing that the Galatians are addressed as ‘brothers’ (ἀδελφοί; v. 12), and yet are called Paul’s ‘children’ (τέκνα; v. 19); that Paul states that they have done him no wrong (ἡδικήσατε; v. 12) and yet wonders if he has become their enemy (ἐχθρός; v. 16); and that Paul wishes to be with (παρεῖναι) them but is ‘at a loss’ (ἀποροῦμαι; v. 20). Many interpreters take the opening invitation to imitate Paul (γίνεσθε ὡς ἐγὼ ὅτι καὶ γὰρ ὡς ὑμεῖς; v. 12) to imply that “the Galatians are on the same level as the Apostle.”⁶⁵ But having examined the redefinition at work in the passage as a whole, the phrase could be read as something of a bait-and-switch: “Become as I *am* (a zealot for things of real worth; cf. Gal 2:10), for I also became as you *were* (zealots for an enfeebled Paul).”⁶⁶

Zealots in the Way of the Cross: Redirected Ζήλος in Galatians

It would perhaps be going too far to say that ‘redirected zeal’ is the theme of Galatians, but it is striking how Paul’s redirection of ζήλος in 4:12–20 reverberates throughout the letter. As Beverly Roberts Gaventa has pointed out, Paul does not explicitly call upon the Galatians to imitate him in chs. 1–2 because “the relationship between Paul and the Galatian Christians has been jeopardized.”⁶⁷ How is it, then, that Paul can include a call to imitation in 4:12? Gaventa answers that Paul probably assumes that his letter has been somewhat effective at this late point in the letter, but more importantly, *what the Galatians are to imitate* is not Paul’s life per se but rather “Paul’s single-minded

65 Paulus Toni Tantonio, *Speaking the Truth in Christ: An Exegetico-Theological Study of Galatians 4, 12–20 and Ephesians 4, 12–16* (Roma: Editrice Pontificia Università Gregoriana, 2008), 60. Willis P. de Boer contends that the call to imitation in Gal 4:12 is “not simply to imitate . . . all those who have renounced the law in favor of faith in Christ, [but specifically Paul].” He rightly emphasizes the uniqueness of Paul’s relationship with the Galatians, but in vv. 12–20 Paul’s *primary* exemplar is not himself (*The Imitation of Paul: An Exegetical Study* [Kampen, Netherlands: J.H. Kok, 1962], 195).

66 Robert Hamerton-Kelly’s observations about the way that Paul deemphasizes his own importance even as he encourages the Corinthians to imitate him (2 Cor 12:10) are strikingly applicable to the observations I have made concerning the imitation of Paul in Gal 4:12–20: “Rather than enter into the rivalry by imitating the opponents’ desire for power and prestige, [Paul] enters ironically by imitating the weakness and humiliation of Christ” (*Sacred Violence: Paul’s Hermeneutic of the Cross* [Minneapolis: Fortress, 1992], 175).

67 “Galatians 1 and 2: Autobiography as Paradigm,” *NovT* 28, no. 4 (1986): 321. Gaventa draws upon Abraham Malherbe’s work on Paul’s imitation language in relationship to Greco-Roman moral exhortation, including his description of philophroneic exhortation in which the writer reminds the audience of their past relationship (“Exhortation in First Thessalonians,” *NovT* 25 [1983], 241).

response to the gospel that was revealed to him.”⁶⁸ Paul’s autobiographical remarks in chs. 1–2 are significant not simply as biography or as a defense of his apostleship, but as an example of the singularity of the gospel: “Paul employs events out of his past, events that have to do with the exclusive nature of the gospel’s claim on his own life, to urge that same exclusive claim on Christians in Galatia. Simply, Paul presents himself as an example of the working of the gospel.”⁶⁹

Gaventa’s observations can be confirmed and clarified by paying close attention to the language of ζήλος that connects the two sections of the letter (1:14; 4:17–18). Just as the Galatians are to imitate their own earlier behavior toward Paul when he was in a state that exemplifies what is truly ‘good’ (4:12–20), so too can they look to the example of Paul the ζηλωτής.⁷⁰ As explored above, Paul’s single-minded zeal for the law became a steadfast, zealous pursuit of the gospel mission (chs. 1–2) in the pattern of Elijah’s obedient response after his sojourn to ‘Arabia.’ In 4:11, Paul speaks of himself as one who has ‘toiled’ on behalf of others (κεκοπίακα εἰς ὑμᾶς; cf. Rom 16:6, 12; 1 Cor 15:10; Phil 2:16; Col 1:29; 1 Tim 4:10; Acts 20:35). This description is very much in line with the language Paul has used to describe his post-Damascus missionary efforts (1:15–24), the idea of ‘not running in vain’ (2:2), and the idea of ‘remembering the poor’ (2:10), all of which may reasonably be described as ‘redirected zeal’ since they immediately follow Paul’s self-description as a ζηλωτής (1:14).

Paul also anticipates his redefinition of ‘the good’ in 3:1. Just as he does in 4:12–20, Paul reminds the Galatians about the time he was with them (Jesus was ‘portrayed publicly’ [προγράφω]; cf. 4:13), makes reference to their eyes (κατ’ ὀφθαλμούς; cf. 4:15), and specifically mentions the archetype of paradoxical ‘good’: the crucified Christ (Ἰησοῦς Χριστός . . . ἐσταυρωμένος; cf. 4:14). Indeed, just a few verses later (3:13–14) Paul describes how the ‘blessing’ (εὐλογία; cf. μακαρισμός in 4:15) came not by a display of power but because Christ became a ‘curse’ (κατάρα).

68 “Autobiography,” 322.

69 “Autobiography,” 313.

70 In Isocrates, a ‘zealot’ (using the substantive adjective form) can be defined as *one who is the object of emulation*; e.g., οὐ γὰρ μόνον ὑπὸ τῶν ἄλλων ἔσει ζηλωτὸς ἀλλὰ καὶ σαυτὸν μακαριεῖς (“For not only will you be the object of emulation of others, but also you will consider yourself happy”; *Phil.* 69). Such usage could suggest that the Galatians *are* to emulate Paul the ζηλωτής (1:14), but for very different reasons than they would initially expect in chs. 1–2 (advancing in excellence and all the rest; cf. *Phil.* 3:3–7). In any case, it is problematic to maintain that Paul no longer views himself as a zealot in light of 4:12–20; *pace* Dunn, “Echoes of Intra-Jewish Polemic in Paul’s Letter to the Galatians,” *JBL* 112, no. 3 (1993), 475–76.

Further on in the letter, Paul's message about redirected ζήλος is stated in other terms. We hear in 5:7 that the Galatians had been running 'well' (καλῶς), but now they are being prevented from the 'truth' (ἀλήθεια; cf. ἀληθεύω in 4:16). In 5:11, Paul states that if he is still acting in the old manner (εἰ περιτομὴν ἔτι κηρύσσω; "if I am still preaching circumcision"), then the scandalous notion of the way of the cross (τὸ σκάνδαλον τοῦ σταυροῦ) has no meaning at all (καταργέω). The life of the believing community is life by the Spirit (5:22–24). It is marked by zeal ἐν καλῷ instead of the kind of zeal that accompanies all sorts of vices (ἐρις, ζήλος; 5:20) or has degenerated into conceit, provocation, and envy (φθονέω; 5:26).⁷¹

At the end of the letter, the connection between 'ζήλος for the good' and cruciform existence becomes especially compelling. Just as in 4:17, the Teachers' behavior is exposed as exclusive and ill-directed: they wish to 'make a good showing' (εὐπροσώπησαι; 6:12), 'not to be persecuted' (μὴ διώκωνται; 6:12), and 'to boast' (καυχήσωνται; 6:13). Paul again contrasts this activity with what is paradoxically 'good'; that is, to suffer persecution for the sake of Christ (6:12) and to boast about nothing but the cross (6:12, 14). Finally, as if to remind the Galatians once more about what he was like when he was with them and to correct any misconceptions about what 'the good' really looks like, Paul tells them that he bears the very marks of Jesus on his body (ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω; 6:17).

Zealots for 'the Good': Redirected Ζήλος in the Pauline Corpus

Though some of the texts are explored in further detail elsewhere in this monograph, it will be helpful to consider how such an understanding of redirected zeal in the letter to the Galatians resonates with the way Paul uses the language of ζήλος elsewhere. In Philippians, Paul mentions ζήλος in a way that begs for an object to determine its appropriateness ('according to zeal . . .'; 3:6). As in Gal 4:12–20, he contrasts the zealous pursuit of noble credentials ('Εβραῖος ἐξ Ἑβραίων; 3:5) and 'gains' (κέρδη; 3:7) with a zealous life of 'sufferings' (παθήματα; 3:10), 'loss' (ζημία; 3:8), and participation in the cross (συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ; 3:10; cf. 2:8; 3:18). As we saw in Chapter One, in 1 Corinthians, Paul speaks of the 'foolishness' (μωρία; 1:18, 25) of the cross in contrast to

71 Saïd characterizes Isocrates' description of one who is envious as a sort of "ζηλωτής manqué" ("Envy," 221). Isocrates' idea of good emulation degenerating into jealous imitation because of unfulfilled desires (cf. *Phil.* 11; *Antid.* 244–46) is not quite the same as Paul's characterizations in Galatians, but it is intriguing to think of Paul's descriptions of bad zeal (4:17; 5:20, 26) as descriptions of a mere 'ζηλωτής manqué' (and thus in reality a person exhibiting bad φθόνος) in comparison with the descriptions of a true zealot (4:13–14, 18).

such emulated qualities as 'wisdom' (σοφός), 'power' (δυνατός), and 'noble birth' (εὐγενής; 1:26). Later in the letter, Paul repeats the imperative ζηλοῦτε three times to encourage zeal for spiritual gifts (12:31; 14:1, 39), and refers to the Corinthians as 'zealots for spiritual things' (ζηλωταί ἐστε πνευμάτων; 14:12). In 2 Corinthians, Paul rejoices at the Corinthians' zeal for him (τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ; 7:7) when he was 'afflicted' (θλίβω; 7:5), he commends the Corinthians' offering for the poor believers in Jerusalem as a model of redirected zeal (τὸ ὑμῶν ζῆλος ἠρέθισεν τοὺς πλείονας; 9:2), and he speaks of his own ζῆλος for the Corinthians as the very zeal of God (ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλω; 11:2).⁷² Finally, in Romans 9–11, Paul expresses his fervent desire (cf. 9:2) that the uninformed 'zeal for God' demonstrated by his own people will, like Paul's own zeal, become redirected (ζῆλον θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν; 10:2). Such a Spirit-enacted transformation is only to be accomplished through the power of God in Christ (cf. 9:1; 10:4; 11:23). In light of such a pattern throughout Paul's undisputed letters, the description of the Christ-follower as a 'zealot for good deeds' (ζηλωτὴν καλῶν ἔργων) in Titus 2:14 offers a fitting synopsis of Paul's usage.

Conclusion

We have seen that in Gal 4:12–20 Paul cleverly subverts the language of 'ζῆλος for the good' by inserting a radically different example of what 'the good' looks like. In sharp contrast to the object of ζῆλος pursued by the Teachers, the Galatians are reminded of their own initial reception of Paul in his condition of weakness. This strategy serves to reemphasize Paul's plea in 4:9: "How can you turn back again [to the things you think are worth emulating, but are truly 'weak' and 'poor']?"⁷³ In fact, the language of redirected ζῆλος is just one of the ways that Paul articulates the transformation that has occurred in the lives of believers because of their participation in the crucified Christ and the arrival of the new cosmos. In Galatians this transformation is also called 'the scandal of the cross' (5:11), and in another context Paul describes having ζῆλος for lowly objects as 'power in weakness' (2 Cor 12:9).

In Gal 4:12–20, however, Paul departs from his engagement with Torah, circumcision, and Jewish ancestors (1:6–4:11) and plays for a moment with the language of virtue, nobility, and Greek rhetoric:

72 Hamerton-Kelly, working with the assumption that Paul employs the language of ζῆλος because it was a memorable part of a slogan used by his opponents, takes Paul's statement in 2 Cor 11:2 as ironic rather than sincere (*Violence*, 177). See further Chapter Four.

73 πῶς ἐπιστρέφετε πάλιν; 4:9.

Teachers: Certain men have the effrontery to write that the life of beggars and exiles is more to be emulated [ζηλωτότερος] than . . . subjects of *noble goodness* [τῶν καλῶν κάγαθῶν]! For what sensible man would undertake to praise misfortunes? No, it is obvious that they take refuge in such topics *because of weakness* [δι' ἀσθενείαν].⁷⁴

Paul: You know that it was *because of a weakness* [δι' ἀσθενείαν] of the flesh that I first preached the gospel to you . . . yet you welcomed me as an angel of God, as Christ Jesus. *This* is 'the good' that is to be zealously pursued [ζηλοῦσθαι] in *this* good way.⁷⁵

The interplay in this closing reconstruction captures something of the rhetorical spirit of the reading I have proposed in this chapter. If accepted, this reading moves us some distance toward a more coherent and integrated understanding of Gal 4:12–20, and at the same time sheds light upon Paul's broader utilization of the motif of 'redirected ζῆλος.' The rhetorical effect of Paul's redefinition of 'the good' may have been quite shocking. But that a Jewish 'zealot' writing in an emulation-saturated Hellenistic environment should capitalize upon the semantic flexibility of the ζῆλος word group to make such a point is decidedly less so.

Paul the Ζηλωτής in Galatians 1:10–24

A central claim of this book is that compartmentalizing occurrences leads to a stunted appreciation of Paul's strategies, so a brief response to previous readings of Gal 1:14 is appropriate. Dane C. Ortlund's 2012 monograph provides a helpful survey of the current state of scholarship surrounding Paul's reference to himself as ζηλωτής in Gal 1:14.⁷⁶ Questions about Paul as a Pharisee and what it means to be a ζηλωτής for the 'ancestral traditions' (τῶν πατρικῶν . . . παραδόσεων) have dominated scholarly interest in this passage,⁷⁷ and Ortlund's own treatment aims to counter James D.G. Dunn's assertion that Paul's reference to zeal is primarily about "an unconditional commitment to maintain Israel's distinctiveness . . . to defend its religious and national

74 Isocrates, *Hel. enc.* 8–11; slightly modified from Van Hook, LCL; italics mine.

75 Gal 4:13–14, 18.

76 *Zeal Without Knowledge: The Concept of Zeal in Romans 10, Galatians 1, and Philippians 3* (London: T&T Clark, 2012), 137–50.

77 E.g., J.W. Doeve, "Paulus der Pharisäer und Galater 1 13–15," *NovT* 6, no. 2/3 (1963): 170–81.

boundaries.”⁷⁸ These concerns are beyond the scope of this monograph, and for our purposes it will be helpful to consider just one element from Gal 1:14.⁷⁹

The question most germane to our reading of Galatians 4 is the sense in which Paul views his ζῆλος to be ‘redirected,’ and the related question of how Paul’s autobiographical reference to ζῆλος informs the subsequent references in the letter. As we have seen, Paul clearly advocates a positive role for ζῆλος in the lives of the Galatian believers. Here I propose that even within Gal 1:10–24, ζῆλος need not be viewed in a wholly negative light, given that Paul primarily identifies with the ζῆλος of *Elijah* in 1 Kgs 19:8–18, which is then informed by the calling of the *Isaianic servant* of Isa 49:1–6.⁸⁰

There is little question that in Gal 1:10–24 Paul emphasizes the contrast between his former and present life.⁸¹ Crucial, however, is how this division is perceived. The well-known debate about Galatians 1 as a ‘conversion’ or a ‘call’ is beyond the scope of our concerns here,⁸² but it is important to ask whether

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- 78 *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 351. Ortlund argues that “careful attention to the flow of thought in vv. 11–16 reveals that the reference to zeal assumes a structurally subordinate place within the broader concern to demonstrate the divine calling of Paul—that is, to demonstrate a ‘vertical’ point” (*Zeal Without Knowledge*, 145).
- 79 As Martyn has argued, the scriptural allusions in Paul’s autobiographical defense anticipate the allegory of Galatians 4 and elucidate the letter’s central antinomy between the gospel and circumcision (*Galatians*, 476).
- 80 This reading supplements that of Ortlund, who notes that discussion of the possible references to Jeremiah 1 and Isaiah 49 “is not immediately germane to the present discussion” (*Zeal Without Knowledge*, 146 n. 159). My own reading moves away from a stark disjunction (see below), but within Ortlund’s framework it is perhaps better to say that Paul’s call and travel narrative in Gal 1:10–24 not only serves to distance him from Jerusalem, but also establishes that his former ζῆλος (à la Elijah in 1 Kgs 19:8–18) has been redirected (not eradicated) as a light to the Gentiles (à la the Isaianic servant in Isa 49:1–6).
- 81 Both ποτέ (1:13) ὅτε δέ (1:15) are temporal markers, and Paul makes judicious use of several imperfect verbs to emphasize the continuing past state of his former life, which he sets in contrast with the aorist and present verbs he uses to describe his call and current mission. He ‘was persecuting’ (ἐδίωκον [1:13]), ‘was destroying’ (ἐπόρθουν [1:13]), ‘was advancing’ (προέκοπτον [1:14]), and ‘was being unknown’ (ἤμην . . . ἀγνωσόμενος [1:22]), juxtaposed with ‘consented . . . to reveal’ (εὐδόκησεν . . . ἀποκαλύψαι [1:15–16]), ‘did not go up . . . went away’ (οὐδὲ ἀνῆλθον . . . ἀπῆλθον [1:17]), ‘returned’ (ὑπέστρεψα [1:17]), and ‘proclaims’ (εὐαγγελίζεται [1:23]).
- 82 The key works remain those of Krister Stendahl (“The Apostle Paul and the Introspective Conscience of the West,” *HTR* 56, no. 3 [1963]: 199–215), Seyoon Kim (*The Origin of Paul’s Gospel* [WUNT 2.4; Tübingen: Mohr Siebeck, 1981]), and Alan F. Segal (*Paul the Convert: The Apostolate and Apostasy of Saul the Pharisee* [New Haven: Yale University Press, 1990]).

Paul's use of ζῆλωτής participates in a *negative* portrayal of Paul's past. Ortlund thinks Krister Stendahl's influential rebuke of the idea that Paul was troubled by an 'introspective conscience' is right, in a (dramatically) qualified sense: "Paul the zealous Pharisee did indeed have an untroubled conscience as he set out on the road to Damascus." However, Ortlund insists that "this lack of a troubled conscience was precisely the problem" because "[h]is zeal blinded him to his sin and his consequent need for grace."⁸³ This negative portrayal of Paul's former zeal permeates Ortlund's analysis of ζῆλος in Galatians.

Nevertheless, drawing especially upon his exegesis of Rom 10:2, Ortlund insists that he has "spoken of 'redirected' or 'transformed' zeal (not 'eradicated' zeal)," and makes the claim that Paul identifies *three* categories (*no zeal; zeal not according to knowledge* [Rom 10:2]; and *'a new kind of zeal'* with appropriate knowledge).⁸⁴ Still, it is clear that his analysis of Gal 1:14 leaves room only for *negative* zeal: "We might say that in Galatians 1 the three options are no zeal; zeal that scrupulously advances in the traditions of the fathers, though without revelation; and zeal stopped short in its tracks by revelation of God's Son."⁸⁵ Our examination of Galatians 4 suggests that Ortlund's notion of "zeal stopped short" is problematic, given that Paul speaks positively of ζῆλος later in the letter. It is worth considering whether Paul provides some indication of a positive ζῆλος in Galatians 1 itself.

Toward this end, I suggest that in fact in Galatians 1 there is no reason to assume that Paul's description of himself as a ζῆλωτής is to be understood pejoratively. To an extent, in ch. 1 Paul's life and identity in Judaism (1:13–14) are set in contrast (δέ) to his subsequent call (1:15–16). In this way, Paul seems to distance himself from Jewish identity (Ἰουδαϊσμός; 1:14),⁸⁶ though more

83 *Zeal Without Knowledge*, 172.

84 *Zeal Without Knowledge*, 171.

85 *Zeal Without Knowledge*, 171.

86 Though Paul uses Ἰουδαῖος frequently in his letters (Ἰουδαῖος occurs 25 times in Paul's undisputed corpus [and once in Col 3:11]; cf. Ἰουδαϊκῶς and ἰουδαίζω [Gal 2:14]), the term Ἰουδαϊσμός occurs only in this passage. It is used in connection with Paul's 'former lifestyle' (ἀναστροφὴν ποτε, 1:13), and in connection with the word γένος (1:14). Philippians 3:4–6 closely resembles Gal 1:13–14:

Εἰ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον· περιτομῇ ὀκταήμερος, ἐκ γένους [Ἰσραήλ], φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, κατὰ ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἀμεμπτος (Phil 3:4–6).

Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ [Ἰουδαϊσμῷ], ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, καὶ προέκοπτον ἐν τῷ [Ἰουδαϊσμῷ] ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζῆλωτής ὑπάρχων τῶν πατρικῶν μου παραδόσεων (Gal 1:13–14).

particularly from the Jerusalem leadership.⁸⁷ There is little reason to doubt, then, that (1) the language of zeal was highly evocative for first-century Jews (cf. *L.A.B.* 47.7; Josephus, *Ant.* 12.271; Philo, *Post.* 183; 1QS IX, 23; 4Q372 1 XI1; Acts 21:20; 22:3) as a defining characteristic of great figures in the tradition of zeal for the Jewish people and the Torah, including Elijah (1 Kgs 19:10, 14; Sir 48:1–2), Phinehas (Num 25:11–13), and Mattathias (1 Macc 2:23–26), and (2) Paul clearly identified himself within this tradition (Gal 1:14; Phil 3:6).⁸⁸ My argument here is that in Gal 1:14, Paul's primary model is Elijah.

Paul use of ἐκ γένους Ἰσραὴλ raises the question of whether Paul's two uses of Ἰουδαϊσμός in Gal 1:13–14 is significant. It is difficult to answer this with certainty, but it is revealing that within the Greek translations of Israel's Scriptures known to us, Ἰουδαϊσμός only occurs in 2 Macc 2:21, 8:1, and 14:38 [2x]; and the term is not found in Josephus or Philo (cf. 4 Macc 4:26). Given that the occurrences in 2 Maccabees posit Ἰουδαϊσμός as something of an honorific title, it is possible that Greek-speaking readers familiar with Israel's Scriptures would associate the term with 'Jewish ζῆλος' as presented in 2 Maccabees. See also the persecution of the ζηλωτὴν τῶν νόμων (2 Macc 4:2) and 'emulating the way of life' (ἐζήλουν τὰς ἀγωγὰς) of the temple priests (2 Macc 4:16). Ἰουδαϊσμός occurs in the following contexts: "the appearances that came from heaven to those who fought bravely for Judaism [τοῖς ὑπὲρ τοῦ Ἰουδαϊσμοῦ], so that though few in number they seized the whole land and pursued the barbarian hordes" (2 Macc 2:21 NRSV); "Meanwhile Judas . . . and his companions secretly entered the villages and summoned their kindred and enlisted those who had continued in the Jewish faith" (2 Macc 8:1 NRSV); "In former times, when there was no mingling with the Gentiles, he had been accused of Judaism, and he had most zealously risked body and life for Judaism" (2 Macc 14:38 NRSV). ἐκτένεια ('zeal' or 'earnestness') falls within the semantic domain of ζῆλος. Paul does not use this term (it appears in the NT only in Acts 26:7, where Paul speaks of the 'earnest' worship of the Jews (Ἰουδαῖοι) on account of the promises made to the ancestors (οἱ πατέρες)). There is one occurrence in Josephus (*Ant.* 7.231).

87 As the account of his travels confirm, Paul's authority certainly does not rely on Jewish leaders like Cephas (1:18) or the other apostles in Jerusalem (1:19). Within Paul's rhetoric, Jerusalem (as well as Arabia and Damascus) is more than a point on a map. As Martyn observes, "Paul never uses the word 'Jerusalem' to refer to the Jewish religion, [Jerusalem is] nothing other than the locale of the Jerusalem church" (*Galatians*, 458). Since the explicit references in 1:17–18 and 2:1 are the only other occurrences in Galatians, the Jerusalem church may be metonymically inferred in Paul's allegory of 4:25–26. Paul only uses the name 'Jerusalem' in two other places in his undisputed letters (Rom 15:19, 25, 26, 31 and 1 Cor 16:3). These uses refer to Jerusalem as a geographic location, but all except Rom 15:19 seem to have the Jerusalem church in view.

88 See further Torrey Seland, "Saul of Tarsus and Early Zealotism: Reading Gal 1:13–14 in Light of Philo's Writings," *Biblica* 83, no. 4 (2002): 449–71.

1 Kings 19 is cited by Paul in Rom 11:2–3, the only place Paul explicitly mentions Elijah in his writings.⁸⁹ In fact, in the first part of the verse Paul cites (1 Kgs 19:10), Elijah declares, “Being zealous, I have been zealous for the Lord Almighty” (ζηλῶν ἐζήλωκα τῷ κυρίῳ παντοκράτορι). That Paul thinks of Elijah’s ζήλος also in Galatians 1 is borne out by several story elements and vocabulary choices that appear in both 1 Kings 19 and Gal 1:10–24. First, then, the ζηλ-word group appears in both 1 Kgs 19:10 and 19:14, and Elijah’s use of the word in reference to killing the prophets of Baal (cf. 1 Kgs 18:40) bears resemblance to Paul’s persecution of τὴν ἐκκλησίαν τοῦ θεοῦ (Gal 1:13; cf. Acts 8:3).⁹⁰

Second, the word διαθήκη is prominent in both the Elijah narrative (τὴν διαθήκην, 1 Kgs 19:14 LXX) and in Galatians. It appears in Paul’s discussion of Abraham and the Sinaitic law in Galatians 3, as well as in the famous allegory involving δύο διαθήκαι in ch. 4, where Paul refers to Hagar as being “from Mount Sinai . . . in Arabia” (ἀπὸ ὄρους Σινᾶ . . . ἐν τῇ Ἀραβίᾳ; 4:24–25). 1 Kgs 19:8 recounts Elijah’s time at Mount Sinai/Choreb (LXX ὄρος Χωρηβ). Arabia, of course, is mentioned only elsewhere in Gal 1:17 (ἀπὸ τῆς Ἀραβίας). Most interpreters offer little explanation for why Paul mentions Arabia, other than that it is *not* Jerusalem.⁹¹ The parallels with 1 Kings 19 are fitting for Paul’s discussion in Galatians 1. On this reading, Paul mentions his time in Arabia as a time of communion with God in the pattern of Elijah in 1 Kgs 19:8.⁹²

Third, the task given to Elijah in 1 Kings 19 is to ‘anoint’ a new king (χρίω, 1 Kgs 19:15 LXX), which is similar to Paul’s task of heralding the new ‘anointed one’ (Χριστός) in Gal 1:10–24.⁹³

Finally, and most significantly, Paul’s journey in 1:17 is matched in 1 Kgs 19:15: not only does Elijah travel to Arabia/Sinai, but en route to this anointing work he goes to Damascus. Paul’s mention of Damascus, then, is more than simply a corroboration of Luke’s account of Paul’s itinerary in Acts 9. Paul returns again

89 Paul’s quotation of 1 Kgs 19:10 in Rom 11:3 (τοὺς προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, καὶ γὰρ ὑπελείφθη μόνος καὶ ζητοῦσιν τὴν ψυχὴν μου) more closely resembles the Masoretic Text (אֶת־מִזְבְּחֵי־הָרֶסוֹ וְאֶת־נְבִיאָיו הָרְגוּ בַחֶרֶב וְאֹתָר אֲנִי לְבַדִּי וַיִּבְקֶשׁ), but this does not mitigate the compelling parallels that emerge in a comparison of Galatians 1 with the LXX.

90 That is, from Paul’s earlier perspective, ἐκκλησία τοῦ θεοῦ might be taken as a parallel to the prophets of Baal.

91 E.g., Martyn, *Galatians*, 169–70; Longenecker, *Galatians*, 34.

92 This reading contrasts with Bruce’s speculation that “... the primary purpose of his Arabian visit appears to have been . . . to preach” (*Epistle*, 96).

93 This observation is made by N.T. Wright, “Paul, Arabia, and Elijah (Galatians 1:17),” *JBL* 115, no. 4 (1996), 687.

εἰς Δαμασκόν (Gal 1:17) just as Elijah followed God's leading εἰς τὴν ὁδὸν ἐρήμου Δαμασκοῦ (1 Kgs 19:15 LXX).

If a contrast is set up (ποτέ [1:13] and ὅτε δέ [1:15]) and Paul identifies his former ζήλος with that of Elijah, it is worth considering whether there is evidence in the text to support a similar exemplar for what follows Paul's calling. Interpreters regularly point out that Paul alludes to the prophetic call of either Jeremiah or Isaiah, and some resist the need to choose between them.⁹⁴ Allusions lend themselves to ambiguity, and indeed both are appropriate to Paul's concerns. The reference to ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου in Gal 1:15 finds resonance in Jer 1:5 LXX (πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ), and Paul's calling to preach to the nations (εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν; Gal 1:16) echoes Jeremiah as προφήτην εἰς ἔθνη (Jer 1:5 LXX). Yet ἐκ κοιλίας μητρός μου (Isa 49:1 LXX) is the exact wording Paul uses in Gal 1:15. Further, Paul speaks of 'hearing' (ἠκούσατε; Gal 1:13; cf. ἀκούοντες in 1:23) just as the opening word of Isa 49:1 LXX (ἀκούσατε). Paul makes use of ἰδοὺ (Gal 1:20) just like Isa 49:6 (LXX). The word γένος (Gal 1:14) also appears at Isa 49:6 LXX. The concept of 'glorification' is found in Gal 1:24 (ἐδόξαζον ἐν ἐμοί) and Isa 49:3 LXX (ἐν σοὶ δοξασθήσομαι). There is an element of 'hiddenness' in both passages: Paul 'goes away' (ἀνῆλθον) in Gal 1:17 and the servant is 'hidden' (ἐκρυψέν) in Isa 49:2 LXX. In addition, Paul refers to himself as a Χριστοῦ δοῦλος (Gal 1:10) in the pattern of δοῦλός μου (Isa 49:3 LXX). This is an important phrase, given Paul's use of δοῦλος throughout Galatians ('slave nor free' [3:28], 'enslaved under the elements of the world' [4:3], 'no longer a slave but . . . an heir' [4:7], 'Hagar . . . serves as a slave' [4:25], and 'the yoke of slavery' [5:1]).⁹⁵ It is true that Paul sometimes interpreted the Isaianic servant christologically, but this need not mean that Paul does not understand the Isaianic servant to prefigure his own slavery to Christ.⁹⁶

94 For an argument for the influence of Jer 1:5 on this passage, see especially Roy E. Ciampa, *The Presence and Function of Scripture in Galatians 1 and 2* (WUNT 2.102; Tübingen: Mohr Siebeck, 1998), 111–18. For an argument for Isa 42:1–9 as the primary allusion, see Seyoon Kim, *Paul and the New Perspective: Second Thoughts on The Origin of Paul's Gospel* (WUNT 140; Tübingen: Mohr Siebeck, 2002), 101–6.

95 See also Gal 5:13 (δοιλεῦετε ἀλλήλους).

96 See, e.g., the parallels between Rom 5:19 and Isa 53:11, and Rom 4:25 and Isa 53:4–5. Colin G. Kruse claims that "Paul never, in his own writings, identifies himself explicitly with the Isaianic Servant of the Lord" ("Servant, Service," in *Dictionary of Paul and His Letters* [ed. Gerald F. Hawthorne and Ralph P. Martin; Downers Grove: IVP, 1993], 870), but Paul quotes the servant's words in Isa 49:4 and 52:15 while speaking of himself in Phil 2:6 and Rom 15:21, respectively. See also Luke's portrayal of Paul and Barnabas quoting Isa 49:6 in reference to their own mission in Acts 13:47.

These connections are not surprising, of course, given that the majority of Paul's scriptural citations are from Isaiah.⁹⁷ Paul's letters mention Isaiah five times by name, which puts Isaiah in the company of named prophets in Paul with only Moses (9x) and, appropriately, Elijah (Rom 11:2).⁹⁸ The concept of a 'light to the Gentiles' (Isa 49:6) is a significant Isaianic theme (cf. 42:6; 51:4), at least as read by early Christian interpreters. Paul connects Gal 1:10–24 to Isa 49:6 with the phrase ἐν τοῖς ἔθνεσιν (Gal 1:16), a concept that defines Paul's entire ministry (Gal 2:7; cf. Eph 3:8, 1 Tim 1:11; 2:7; Acts 9:15; 15:12).

What conclusion can be reached about Gal 1:10–24 in light of the details presented? In the process of distinguishing the source of his gospel from the 'human' Jerusalem apostles, Paul personifies his former and post-revelation lives: his Elijah-like zeal (1 Kgs 19:14–18) has been redirected in light of his calling as an Isaianic servant-like apostle to the Gentiles (Isa 49:1–6). The ζηλωτής for the ancestral traditions is now the bearer of the good news for the nations.⁹⁹ To recognize such redirection, though, is not the same thing as "zeal stopped short in its tracks."¹⁰⁰ It is crucial to recognize that when Paul frames his call with reference to Elijah, he does not *rebut* Elijah's ζήλος. The same is true of the presentation of Elijah in 1 Kings.

In fact, it is striking that despite the tendency to dwell on Paul's understanding of his vocation, in both 1 Kings 19 and Galatians 1 it is God's instructions that are primary. In 1 Kings 19, God twice asks, "Why are you here, Elijah?" (יהוה אלהיך למה אתה פה [1 Kgs 19:9, 13]). Both times, Elijah responds by speaking of his ζήλος:

Ζηλῶν ἐξήλκα αὐτῷ κυρίῳ παντοκράτορι, ὅτι ἐγκατέλιπον τὴν διαθήκην σου οἱ υἱοὶ Ἰσραὴλ· τὰ θυσιαστήριά σου καθεῖλαν καὶ τοὺς προφῆτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑποέλειμμαι ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν.

97 According to Moisés Silva, 27 out of Paul's 37 citations are from Isaiah ("Old Testament in Paul," in *Dictionary of Paul and His Letters* [ed. Gerald F. Hawthorne and Ralph P. Martin; Downers Grove: IVP, 1993], 631); cf. John F.A. Sawyer, *The Fifth Gospel: Isaiah in the History of Christianity* (Cambridge: Cambridge University Press, 1996), 22.

98 Ἑσαΐας appears in Rom 9:27, 29; 10:16, 20; 15:12; cf. Sawyer, *Fifth Gospel*, 21.

99 Paul provides a preliminary answer to the question of what follows the beginning of faith (ἐναρξάμενοι . . . ἐπιτελείσθε; Gal 3:3): for Paul it is not the law (2:21); it is apostleship to the Gentiles (1:16), proclaiming the faith in Syria and Cilicia (1:21–23).

100 Ortlund, *Zeal Without Knowledge*, 171.

Being zealous, I have been zealous for the Lord Almighty, for the sons of Israel abandoned your covenant; they tore down your altars and killed your prophets with a sword, and I alone am left remaining, and they seek my life, to take it (1 Kgs 19:10, 14).

There is no condemnation of Elijah's ζήλος by God within the narrative, nor by the narrator.¹⁰¹ God simply responds the first time with the comforting words about God's presence in the still voice (vv. 11–13), and the second time with the instructions for Elijah to anoint Hazael, Jehu, and Elisha (vv. 15–18). The only 'correction' of Elijah's response is that God denies that Elijah is the only remnant (אני לבדי/ὁπολέλειμμαι ἐγὼ μονώτατος [1 Kgs 19:10, 14]); God (or Elijah in the LXX) will leave seven thousand who remain faithful (השארתי/καταλείψεις [1 Kgs 19:18]). Given the way Paul encourages the Galatians to follow his example (Gal 4:12), Paul's understanding of his call means that he is no longer to be the *only* ζηλωτής.

101 Pace Richard H. Bell: "After his conversion, [Paul] was probably critical of the zeal of Phinehas and Elijah" (*Provoked to Jealousy: The Origin and Purpose of the Jealousy Motif in Romans 9–11* [WUNT 2:63; Tübingen: J.C.B. Mohr, 1994], 310). Bell suggests that Rom 11:2–4 could be read as an "indirect criticism of Elijah," but Paul's reference to Elijah's mistaken thought that he alone remained of God's faithful is a hopeful statement and hardly evidence that Paul viewed Elijah in a negative light. In fact, Rom 11:2–4 only strengthens the reading of Galatians 1 offered here, in that Paul overtly draws a parallel between Elijah's situation and his own; see further the treatment of Elijah in the discussion of 2 Cor 11:2 in Chapter Four.

Imitation and the Manifestation of God's Ζῆλος in Weakness: Ζῆλος in the Corinthian Correspondence

In Chapter One, a preliminary consideration of the use of the ζῆλ- word group in 1 Corinthians illustrated the usefulness of a monosemic account in Paul's letters. In this chapter, I first examine the 'shaping' of the word group in 1 Corinthians (especially chs. 12–14) as it relates to previous interpretive solutions. Next I propose that the language of ζῆλος be considered in future studies of 'imitation' in Paul's letters, given the clear linguistic and rhetorical/theological connections between overt references to *mimēsis* (μιμέομαι/μιμητής) in Paul (especially 1 Cor 4:16; 11:1) and Paul's call to 'emulate' (ζηλώω) both himself and worthy pursuits (e.g., 1 Cor 12:31; 14:1, 12, 39; 2 Cor 7:7; 9:2). Finally, building upon these findings, I examine the implications of Paul's reference to divine ζῆλος in the 'bride of Christ' metaphor in 2 Cor 11:1–4.

Paul's Use of the ζῆλ- Word Group in 1 Corinthians

There are seven occurrences of the ζῆλ- word group in 1 Corinthians. My interest in what follows is not to provide a comprehensive treatment of all the issues that attend the interpretation of these verses, but to reiterate the usefulness of a monosemic reading and to draw attention to some neglected aspects of Paul's rhetoric. The analysis is divided into three sections (3:3; 10:22; and 12:31–14:39).

1 Cor 3:3

In ch. 3, Paul addresses the quarreling and disputes that persist among the Corinthians:

ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε;

For in so far as there is ζῆλος and strife among you, are you not of the flesh and living according to human inclinations? (3:3)

As we saw in Chapter One, Paul is here dealing with the claims and interests of the self, and the term ζῆλος participates in Paul's indictment of the Corinthians' behavior. Commentators have long noted the potent collocation of ζῆλος and ἔρις in four places in Paul's letters (Rom 13:13; 1 Cor 3:3; 2 Cor 12:20; Gal 5:20; cf. Phil 1:15 [φθόνον καὶ ἔριν]), in Greco-Roman literature (e.g., Aristotle, *Rhet.* 3.19.3),¹ and in later Christian literature (e.g., 1 *Clem.* 5.5; 6.4; 9.1).² Similar lists in Greek and Roman literature,³ sophistic usage of ζῆλος and ἔρις,⁴ and the concept of 'envy' in the ancient world⁵ are undeniably useful for understanding 1 Cor 3:3. As we have already seen in Galatians, however, interpreters too swiftly partition the occurrences of ζῆλος in Paul's lists of negative behavior from the other uses within a given letter.⁶

From a relevance theoretic perspective, the text enacts certain 'strong' pragmatic effects on the word ζῆλος, in part by way of its collocation with ἔρις. In 1:11–12, Paul describes the ἔρις he is deeply concerned about, which

- 1 See further LSJ, 689, and the texts listed by Margaret M. Mitchell, who stresses the political connotations of the word ἔρις in Greek literature (*Paul and the Rhetoric of Reconciliation: An Exegetical Investigation of the Language and Composition of 1 Corinthians* [Louisville: WJK, 1993], 81–2).
- 2 See further Chapter Two on 1 *Clement*.
- 3 E.g., Isocrates, *Ep.* 9.8; Sophocles, *Oed. col.* 1234; Aristophanes, *Thesm.* 788; cf. Jas 3:16 (ζῆλος καὶ ἐριθεία). This is not to claim that Paul's usage should be identified with a particular literary form such as 'vice catalogue.'
- 4 One of Bruce W. Winter's central claims in his work on Paul and the sophists is that the language of ζῆλος and ἔρις in 1 Cor 3:3 is "clearly related to the sophistic movement" (*Paul and Paul Among the Sophists: Alexandrian and Corinthian Responses to a Julio-Claudian Movement* [2d ed.; Grand Rapids: Eerdmans, 2002], 13; cf. 123–40; *After Paul Left Corinth: The Influence of Secular Ethics and Social Change* [Grand Rapids, Eerdmans, 2001], 160). See also Eng Hock Ng, who endorses Winter's view for his thesis that sophistic influence is at work also in the later chapters of 1 Corinthians ("Sophistic Influence: The Key to Interpreting 1 Corinthians 12–14" [PhD diss., Fuller Theological Seminary, 2012], 143), and Mark T. Finney's survey of the intense rivalries within sophistic circles (*Honour and Conflict in the Ancient World: 1 Corinthians in Its Greco-Roman Social Setting* [London: T&T Clark, 2012], 82–3).
- 5 See, e.g., Finney, *Honour*, 31–2; Peter Walcot, *Envy and the Greeks: A Study of Human Behaviour* (Warminster, England: Aris and Phillips, 1978).
- 6 Commenting on 1 Cor 3:3, Joseph B. Lightfoot writes: "It is instructive to observe how ζῆλος has been degraded in Christian ethics from the high position which it holds in classical Greek as a noble emulation (ἐπικεικός ἐστιν ὁ ζῆλος καὶ ἐπικεικῶν Arist. *Rhet.* ii.11), so that it is most frequently used in a bad sense of quarrelsome opposition" (*Notes on Epistles of St. Paul from Unpublished Commentaries* [London: Macmillan, 1895], 186). Similarly, although Finney's careful work on ζῆλος in 3:3 includes acknowledgment of Dio Chrysostom's definition of a disciple as a ζῆλωτής (*Or.* 55.4; cf. 1 Cor 14:12), this connection is not considered in his treatment of 1 Corinthians 12–14 (cf. *Honour*, 82–3, 187–93).

revolves around the correct person to emulate (1:12) and whether these ‘wise’ (σοφός; 1:19–20), ‘powerful’ (δυνατός; 1:26), and ‘noble’ (εὐγενής; 1:26) objects are truly worthy of emulation (τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν; 1:25). All of this information shapes the grab-bag for ζήλος and the particular mental items that are activated in 3:3.

In other words, the ad hoc meaning of ζήλος in 3:3 includes information and images associated with ‘emulation,’ rather than simply the encoded sense of the polyseme ‘jealousy’ that is accepted by virtually all commentators.⁷ These effects are then reinforced in the following verses (wrongly-directed ζήλος belongs to the life believers have left behind [3:4, 16]; and the ‘wisdom’ of emulating a particular person is foolishness to God [3:18–19]; etc.), thereby shaping the grab-bag that will be activated in subsequent occurrences of the ζηλ- word group.

1 Cor 10:22

Interpreters also separate the occurrence of παραζηλώω in 10:22 from the occurrences of the ζηλ- word group that follow in chs. 12–14,⁸ but again there is reason to resist such separation. In the conclusion to his warnings against idolatry in 10:14–22, Paul invokes Deuteronomy 32:

ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

Or are we provoking the Lord to jealousy? Are we stronger than he?
(1 Cor 10:22)

αὐτοὶ παρεζήλωσάν με ἐπ’ οὐ θεῶ, παρώργισάν με ἐν τοῖς εἰδώλοις αὐτῶν·
κἀγὼ παραζηλώσω αὐτοὺς ἐπ’ οὐκ ἔθνει, ἐπ’ ἔθνει ἀσυνέτῳ παροργιῶ αὐτούς.

They made me jealous with what is no god, making me angry with their idols. And I will make them jealous with what is no nation, provoke them with a nation lacking understanding (Deut 32:21 LXX)

We will consider Paul’s use of the motif of ‘jealousy’ in Deuteronomy 32 more closely in Chapter Five (cf. Rom 10:19; 11:11, 14), but here we may note two important observations. First, this *negative* example of (moving God to) ζήλος, just like the occurrence in 3:3 (and 13:4; see further below), reinforces Paul’s

7 As discussed in Chapter One, this claim is to be sharply distinguished from ‘theological lexicography,’ but does allow that pragmatic effects shape the semantic content.

8 E.g., Joseph A. Fitzmyer, *First Corinthians* (AB 32; New York: Doubleday, 2008), 394.

warnings against division and misplaced fellowship ('grumble' [γογγύζω; 10:10]; being 'partners' [κοινωνοί] in the altar [10:18] and with demons [10:20]). In addition, just two verses later (10:24), these warnings against rivalries are reiterated: μηδεὶς τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ τὸ τοῦ ἑτέρου ("Do not seek what concerns yourself, but that of the other").

Second, it is clear that the Corinthians are to 'consider' the Israelites and learn from them (βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα [10:18]), which aligns the occurrence in 10:22 with both the *imitative* thrust that follows the discussion of ζήλος in 3:3 (μιμηταὶ μου γίνεσθε [4:16]) and the motif of imitation we will explore in connection with ch. 13 below. The ancestors (οἱ πατέρες ἡμῶν; 10:1) are twice referred to as 'examples' for the Corinthians (τύπος [10:6]; τυπικῶς [10:11]), and Paul again calls them to imitate his own behavior in the verses that follow (μιμηταὶ μου γίνεσθε [11:1]), again following a reference to seeking one's own advantage [ζητῶν τὸ ἑμαυτοῦ 10:33].⁹ In addition, the notion of *reciprocal* ζήλος is present in Deut 32:21 (αὐτοὶ παρεζήλωσάν με . . . καὶ γὰρ παραζηλώσω αὐτούς), and is a fitting counterpoint to Paul's call for mutual love and community-building throughout the letter, and especially in ch. 13 (οὐ ζηλοῖ [13:4]; see further below).

In sum, then, there is evidence to suggest that Paul's choice of *this* phrase from Deuteronomy 32 is not arbitrary. Craig S. Keener has suggested that in 10:22 Paul alludes to Bar 4:7 ("For you provoked [παρώξυνατε] the one who made you by sacrificing to demons and not to God").¹⁰ This text echoes Deuteronomy 32, of course, but Keener's remarks are typical of interpreters who would read 1 Cor 10:22 no differently if Paul had cited Deut 32:16 LXX (παρώξυνάν με ἐπ' ἄλλοις; MT יקנאנו בזרים) or Bar 4:7. If we resist the urge to partition this occurrence because it is part of a scriptural citation, we recognize that Paul's rhetorical aims are furthered by the 'shaping' of ζήλος via its collocation with the language of imitation and quarrelsomeness.¹¹ Paul's immediate concern in 10:14–22 is *idolatry*, which is regularly associated with God's ζήλος/אֵקֶב in the OT (e.g., Exod 20:5; 34:14; Deut 4:23–24; 5:9; 6:14–15). Yet Paul's response to matters involving idols is directly related to his concerns about right relation-

9 It is important to recognize that I am not claiming that *παραζηλώω* means 'emulation' in 10:22 (Barr's 'illegitimate totality transfer'), but that mental images associated with emulation are activated by the immediate context.

10 1–2 *Corinthians* (NCBC; Cambridge: Cambridge University Press, 2005), 88.

11 Richard H. Bell recognizes the close connection between *παραζηλώω* and *ζήλος/ζηλώω* in Romans, but his treatment of 1 Cor 10:22 does not give consideration to the wider usage in 1 Corinthians (*Provoked to Jealousy: The Origin and Purpose of the Jealousy Motif in Romans 9–11* [WUNT 2:63; Tübingen: J.C.B. Mohr, 1994], 251–5). See further Chapter Five.

ships in the community (οὐ πάντα οἰκοδομεῖ [10:23]; cf. 10:28). The language of ζήλος appropriately recalls the passionate reaction of God against idols and reinforces Paul's wider rhetorical aims that will be clarified in chs. 12–14.¹²

1 Cor 12:31–14:39

The remaining five occurrences, clustered in chs. 12–14, have received much more attention. The passage about ἀγάπη in ch. 13 is 'bookended' by references to having ζήλος for πνευματικά/χαρίσματα, and in between lies a seemingly contradictory warning:

12:31: ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

Have ζήλος for the greater gifts, and I show you a still more excellent way.

13:4: ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ, ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται.

Love is patient, love is kind, it does not have ζήλος, it does not boast, it does not show arrogance.

14:1: διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε.

Pursue love, have ζήλος for the spiritual things, and especially that you might prophesy.

Twice more in chapter 14, Paul uses the language of ζήλος:

14:12: οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.

Thus also you, since you are ζηλωταί for the spirits, strive to excel in them for building up the church.

12 In addition, this may explain the somewhat surprising possibility that Gentile believers could 'provoke' God, which is never said elsewhere in the NT. Anthony T. Hanson rightly points out the difference between 'tempting' God (ἐκπειράζω; cf. 1 Cor 10:9) and moving/provoking God to jealousy (*The Wrath of the Lamb* [London: S.P.C.K., 1957], 77).

14:39: "Ὡστε, ἀδελφοί μου, ζηλοῦτε τὸ προφητεύειν.

So, my brothers, have ζήλος for speaking prophecy.

For the sake of space I will not engage all of the issues surrounding these verses, but it will be helpful to consider the usual solutions to the difficulties before showing the helpfulness of a monosemic framework in reading these chapters.

First, questions have been raised about the contextual integrity of ch. 13.¹³ For those questioning the placement or origin of ch. 13 on the basis of the absence of ἀγάπη in chs. 12 and 14 or the more lyrical style, the phrase ἡ ἀγάπη οὐ ζηλοῖ in 13:4 seems to provide further evidence, since Paul uses ζηλώω positively in 12:31 and 14:1. However, there is a growing consensus, with which I concur, that ch. 13 is in fact integral to the logic of the letter, likely ordinated from Paul's own hand, and should not be viewed as a digression.¹⁴

Therefore interpreters are thus left with something of a conundrum: "That within such a small compass 'zeal' is at first recommended and then discouraged is contradictory and confusing. . . . Paul contradicts himself here in a provoking manner."¹⁵ It is true that despite being verb, this occurrence falls within something like a vice-list (there are eight negatives in 13:4b–6a), and on that basis might be explained away. That this should not happen is of course one of the central claims I make in Chapter One, but even for those who would opt for a polysemic or 'lexical choice' approach, the close proximity to the occurrence in 12:31 makes this separation difficult.

One possible solution is to argue that ζηλοῦτε in 12:31 is not an imperative but an indicative, and thus can be taken as a negative assessment of the Corinthians' behavior and is therefore fully compatible with the occurrence in 13:4. Gerhard Iber argues for the indicative as an indictment of the Corinthian tendencies that Paul has just countered with his portrayal of gifts in the body throughout ch. 12: "Der Vers charakterisiert dann die Haltung der korinthischen Gemeinde und spricht damit in knapper Formulierung noch einmal an,

13 E.g., Johannes Weiss argues that the chapter belongs with 8:1–13 (*Der erste Korintherbrief* [2d rev. ed.; Göttingen: Vandenhoeck und Ruprecht, 1910, repr. 1977], 309–16); see further the discussion in Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 2000), 1027–8.

14 See especially Joseph F.M. Smit, "Argument and Genre of 1 Corinthians 12–14," in *Rhetoric and the New Testament: Essays from the 1992 Heidelberg Conference* (JSNTSup 90; Sheffield: Sheffield Academic, 1993), 211–30.

15 Smit, "Two Puzzles: 1 Cor 12:31 and 13:3: Rhetorical Solution," *NTS* 39 (1993): 250.

was die Kritik des Apostels (vv. 14–27) herausgefordert hatte: das ζηλοῦν um die »größeren« Geistesgaben.”¹⁶ Arnold Bittlinger also adopts the indicative, and in his translation brings out the superiority of what Paul will say about attaining gifts in love in ch. 13: “You are striving after the greatest gifts . . . let me show you an even more excellent way.”¹⁷

The problem with this solution, however, is that no interpreters seriously propose that ζηλοῦτε is indicative in 14:1 (διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά).¹⁸ In light of this, Johannes P. Louw suggests a solution based on the *discourse structure* of chs. 12–14, which he views as “a very valuable tool to establish a framework that may function as a mode of restricting lexical, grammatical and syntactic choices.”¹⁹ Louw shows that the discourse structure of 12:4–30 “is a continuous piling up of items illustrating the notion of ONE versus MANY, almost in a linear fashion.” On this basis, he argues that ζηλοῦτε is indicative in 12:31 and imperative in 14:1, and that “[a]s a speech act Paul’s initial implied criticism is changed to an implied concession.”²⁰ While Louw’s analysis helps illumine the repeated movement away from a hierarchy of gifts within the text, it is not clear that he has provided sufficient *linguistic* grounds for restricting ζηλοῦτε to the indicative. He simply states of 12:31, “Within such a context of reasoning [the repeated one/many in ch. 12] it would be unwarranted for Paul to command (imperative) the Corinthians to strive for better or higher gifts.”²¹

A more promising solution is to understand ζηλοῦτε in 12:31 as an *ironic* imperative. In an influential 1993 article, Joseph Smit argues that in 12:31 Paul

16 “The verse characterizes the attitude of the Corinthian community and speaks in concise formulation what invited the apostle’s rebuke: that they were striving after the ‘greatest’ gifts”; “Zum Verständnis von 1 Cor 12,31,” *ZNW* 54 (1963): 49.

17 *Gifts and Graces: A Commentary on 1 Corinthians 12–14*. London: Hodder & Stoughton, 1967.

18 Cf. José Enrique Aguilar Chiu, *1 Cor 12–14: Literary Structure and Theology* (Roma: Pontificio Istituto Biblico, 2007), 323.

19 “The Function of Discourse in a Sociosemiotic Theory of Translation Illustrated by the Translation of *zēloute* in 1 Corinthians 12.31,” *BT* 39 (1988): 331.

20 “Function,” 335.

21 “Function,” 334. There is much to commend in Louw’s approach (especially his appreciation for the ‘stylistic play’ on the term ζηλοῦτε), but as explored in Chapter One, the notion of ‘lexical choices’ (necessitated by the needs of *translation*, rather than understanding the Greek *per se*) leads Louw to offer a definitive decision (indicative, not imperative). We will see below that within a monosemic framework, an either/or decision on this matter is required to appreciate the conceptual shaping that occurs upon reading these chapters. It may also be that Louw allows the discourse structure to *restrict* without recognizing also its potential to *expand* semantic content.

employs the irony of false advice: “[Paul] mocks the Corinthians’ immoderate zeal for the charismata by exaggerating it excessively.”²² For Smit, this explains the negative occurrence in 13:4 (much like the indicative solution did), and Smit argues that “[t]he very same zeal for the gifts . . . is condemned in 13:4–7 by denying that ambition, ostentation, swollen pride and excessiveness are characteristics of love.”²³

However, Smit has trouble explaining how readers are to know that Paul is being ironic in 12:31 but that in ch. 14 Paul “employs other means to curb [the Corinthians’ ambition].” Smit rightly observes that in 14:1 ζήλοῦτε δὲ τὰ πνευματικά is subordinate to διώκετε τὴν ἀγάπην, and that the ζήλος in 14:12 is for building the community (πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας) and in 14:39 is for community-edifying *prophecy*. However, these features alone do not adequately account for the proposed discontinuation of irony. In any case, Smit seems to waver on whether these instances in ch. 14 are in fact sincere or ironic. He concludes, “The sharp irony of the first exhortation in 12:31 is lacking in later instances, though mild mockery remains. . . . By using this term Paul continues to teasingly stimulate the ambition of the Corinthians.”²⁴

Anthony Thiselton endorses Smit’s reading, but Thiselton’s paraphrase of Smit moves much closer to the reading suggested by a monosemic approach than Smit’s analysis itself: “Do not stop being zealously concerned about the ‘greatest’ gifts, provided that you follow me in *transposing and subverting* your understanding of what counts as ‘the greatest.’”²⁵ We have already seen the way Paul uses the ζήλ- word group to endorse a paradoxical, rightly-directed ζήλος in Galatians (Chapter Three), and my proposal is that Thiselton’s instinct that Paul is “transposing and subverting” is substantiated if proper attention is given to the way the text shapes the grab-bag for ζήλος in 1 Corinthians.

Two observations support my claim. First, the occurrence of (negative) ζήλος in 13:4 specifically recalls the negative examples of jealous rivalry in

22 “Two Puzzles,” 263. David E. Garland objects to the idea that ch. 13 could be introduced with mockery (1 Corinthians [BECNT; Grand Rapids: Baker Academic, 2003], 601), but given Paul’s use of terms like καυχᾶσθαι (13:3; cf. οὐ καλὸν τὸ καύχημα ὑμῶν [5:6]), reverence for the majesty of ch. 13 is not enough to refute Smit’s analysis.

23 Smit, “Two Puzzles,” 254.

24 Smit more helpfully continues, “. . . while at the same time directing their zeal at a useful gift, which reaps little glory” (“Two Puzzles,” 254–55). Despite his glowing endorsement of Smit’s reading, Thiselton rightly has “strong hesitations about the supposed continuation of irony into ch. 13” (*First Epistle*, 1026 n. 169).

25 Thiselton, *First Epistle*, 1024, emphasis mine; cf. Roy E. Ciampa and Brian S. Rosner (*The First Letter to the Corinthians* [Grand Rapids: Eerdmans, 2010], 616).

3:3 and 10:22.²⁶ From a relevance theoretical perspective, rivalrous mental associations have been activated in the ad hoc meaning-making for ζῆλος in 12:31 and 13:4, thereby posing the question of the proper use/object of ζῆλος in the search for relevance.

Second, it is often noticed that a *change* happens in the way Paul speaks to the Corinthians after ch. 13, and it is demonstrable that the language of ζῆλος is one of the rhetorical tools Paul uses to enact this transformation. José Enrique Aguilar Chiu, after detailed study of the structure of chs. 12–14, attributes the change in terminology from χαρίσματα (12:31) to πνευματικά (14:1) to its location “precisely after the treatment of ἀγάπη in chap. 13.”²⁷ Or as Carl R. Holladay puts it, ch. 14 is “a discussion of what the corporate life of the Corinthians would be were they to ‘pursue love,’ as he has done.”²⁸ From a monosemic perspective, it is not coincidental that the language of ζῆλος occurs at each of the critical moments in this transformation enacted by Paul’s discourse on ἀγάπη. In other words, if we take into account the pattern of occurrences of the language of ζῆλος (especially the ‘bookending’ of the discourse on love), we see that Paul uses these occurrences as sign-posts to illustrate properly-directed ζῆλος. To have ζῆλος for the ‘greater’ gifts is to pursue ἀγάπη and the edification of the community, rather than to cause rivalry and strife (ζῆλος καὶ ἔρις in 1 Cor 3:3; cf. 13:4; 2 Cor 12:20).

What, then, of ‘subversion’? A reading that inquires about the object of ζῆλος (and thus the identity forming that takes place even at the level of words) mitigates the importance of deciding whether ζηλοῦτε in 12:31 is ironic or not. Paul may be deliberately ambiguous, and letting the ‘shaping’ of ζῆλος accomplish his rhetorical aims. Whereas in 12:31 it is not clear whether “having ζῆλος for the greater gifts” is superseded by the “most excellent way” of love, by the time we reach 14:1 it is clear that “to pursue ἀγάπη” and “to have ζῆλος for the spiritual things” are part of the same package. On this reading, ‘greater’ (μείζονα)²⁹ in 12:31 is clarified by the occurrence of μείζων in 14:5 to mean gifts that are put to the right use: building up the church (“one who prophesies is

26 This is frequently noted by interpreters, e.g., Carl R. Holladay (“1 Corinthians 13: Paul as Apostolic Paradigm,” in *Greeks, Romans, and Christians: Essays in Honor of Abraham J. Malherbe* [ed. David L. Balch, Everett Ferguson, and Wayne A. Meeks; Minneapolis: Fortress, 1990], 95); Thiselton (*First Epistle*, 1029, 1048); Keener (*1–2 Corinthians*, 109); and Ng (“Sophistic,” 163).

27 *Structure*, 279; cf. 247–50 for an excellent discussion of the way Paul enlarges the Corinthians’ view of gifts in chs. 12–14.

28 “Paradigm,” 98.

29 Thiselton takes μείζονα as a superlative (‘greatest’), but confusingly translates ἔτι καὶ ὑπερβολὴν as “even greater” because “it seems best to refer back to the point of the comparison (μείζονα)” (*First Epistle*, 1026).

greater [μείζων] than one who speaks in tongues, unless one should interpret, so that the church may be built up [οἰκοδομήν]). In 14:12 Paul says that because (ἐπεὶ) the Corinthians are ζηλωταὶ . . . πνευμάτων, they should strive to build up [οἰκοδομήν] the church,³⁰ and in 14:39 Paul recapitulates the transformation of the Corinthians' ζῆλος that Paul has enacted in chs. 12–14: ὥστε, ἀδελφοί μου, ζηλοῦτε τὸ προφητεύειν καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις.

Within a monosemic framework that recognizes the capacity of words to shape the identity of the reader, then, Thiselton's instincts that the text 'transposes' and 'subverts' the Corinthians' ζῆλος are readily confirmed.³¹ Paul's aim is to move the Corinthians from status distinctions brought about by the misuse of tongues toward community-edifying gifts like prophecy practiced in love.³² Paul's usage in 1 Corinthians exhibits the characteristics we have observed in Gal 4:12–20: 1) Paul groups together varying uses of ζῆλος in a deliberate fashion, and 2) Paul's interest is in promoting rightly-directed ζῆλος, rather than eradicating ζῆλος.

Zῆλος and 'Imitation' in the Corinthian Correspondence

The Language of Zῆλος as a Lacuna in Studies of 'Imitation' in Paul

Before illustrating the usefulness of the monosemic approach with a new reading of 2 Cor 11:2, it will be useful to show that the language of ζῆλος and the concept of 'imitation' (*mimēsis*)³³ are closely related in Paul's letters, particularly

30 Hans Conzelmann calls οἰκοδομή the 'critical principle,' but 'rightly-directed ζῆλος' might be more appropriate given its appearance at key moments in the structure of chs. 12–14 (cf. *1 Corinthians: A Commentary on the First Epistle to the Corinthians* [Hermeneia; Philadelphia: Fortress, 1975], 237). For further discussion on the structure and the disputes about the relationship between χαρίσματα and πνευματικά, see especially Aguilar Chiu, *Structure*, 182, 247.

31 See also Ciampa and Rosner, *First Letter*, 685.

32 Finney rightly notes that prophecy undermines status distinctions brought about by the elevation of tongues (cf. *Honour*, 195). See also Conzelmann, *1 Corinthians*, 215: "up to [12:31] Paul had spoken of the gifts in terms of criticism and reduction. . . . His criticism was directed not at the gifts, but at the Corinthians' self-understanding. Now he directs their attention to higher gifts, ones that allow of no self-development and no self-contemplation on the pneumatic's part." To this assessment I would add my agreement with Ng that this redirection is cast in terms of ζῆλος: "For Paul, the problem does not lie in being zealous *per se*; he does not condemn ζηλόω but the way in which one engages his or her zealousness." However, it is not as clear that Paul's use of ζῆλος in chs. 12–14 is chosen primarily to promote "an anti-sophistic lifestyle" ("Sophistic," 172).

33 With Jo-Ann A. Brant, it is important to acknowledge that "[t]he English word 'imitation' is not synonymous with *mimēsis*," since for the ancients *mimēsis* is "a process with

in 1–2 Corinthians. It is striking that despite widespread acknowledgement that ‘emulation’ is expressed by the ζηλ- word group in classical and Hellenistic writings, there are no studies of ‘imitation’ in Paul that include consideration of Paul’s language of ζηλος.³⁴ A few studies hint in this direction,³⁵ but Bruce W.

pedagogic and ethical possibilities” (“The Place of *Mimēsis* in Paul’s Thought,” *SR* 22 [1993]: 300).

- 34 For example, Willis P. de Boer gives almost exclusive attention to μιμητής as “Paul’s word for imitation” (the title of his first chapter), even as he cites several examples from writers such as Isocrates (*Demon.* [Or. 1] 11), Dio Chrysostom (*Hom. Socr.* [Or. 55] 4–5), and Epictetus (*Diatr.* 2.14) that employ the language of ζηλος (*The Imitation of Paul: An Exegetical Study* [Kampen, Netherlands: J.H. Kok, 1962], 6–7, 28). De Boer’s treatment sets the tone for virtually all subsequent studies. Elizabeth A. Castelli dismisses Gal 4:12–20 because it lacks “the technical term itself” (*Imitating Paul: A Discourse of Power* [Louisville: Westminster John Knox, 1991], 115). Ernest Best mentions Gal 4:12 and cites writers such as Isocrates and Dio who speak frequently of ζηλος in didactic and moral contexts, but he never mentions the word. Best also speaks of the discussion about tongues in 1 Corinthians 14 as the “one other point in the letter [besides chs. 4 and 11] where Paul points to his own behavior as a guide to the Corinthians,” but never connects this with the language of ζηλος that permeates the chapter (*Paul and His Converts* [Edinburgh: T&T Clark, 1988], 66; cf. bibliography, 71 n. 1). The study on discipleship by Richard N. Longenecker gives attention to the language of μιμητής, τύπος, ἀκόλουθος, μαθητής, etc., but not ζηλος (“Introduction,” in *Patterns of Discipleship in the New Testament* [Grand Rapids: Eerdmans, 1996], 5; cf. Finney, *Honour*, 83). Jin Ki Hwang even notes interchangeability of μιμητής and ζηλωτής in Greek writers, and still neglects the occurrences in Paul (*Mimesis and Apostolic Parousia in 1 Corinthians 4 and 5: An Apologetic-Mimetic Interpretation* [Lewiston: Edwin Mellen Press, 2010], 34 n. 8; cf. 38, 51–4). Peter J. Dybvad likewise leaves out consideration of ζηλος, even though his study would be enhanced by noting the parallels in Paul’s use of ζηλος in Gal 4:12–20 that support his attention on suffering/weakness in 1 Corinthians (“Imitation and Gospel in First Corinthians,” PhD diss., Trinity International University, 2000). Additional otherwise-helpful studies that neglect ζηλος in their treatment include those of Hans Dieter Betz (*Nachfolge und Nachahmung Jesu Christi im Neuen Testament* [Tübingen: Mohr, 1967]), Brandt (“*Mimēsis*”), Brian J. Dodd (*Paul’s Paradigmatic ‘I’: Personal Example As Literary Strategy* [JSNTSup 177; Sheffield: Sheffield Academic, 1999]; “Paul’s Paradigmatic ‘I’ and 1 Corinthians 6.12,” *JSNT* 59 (1995): 39–58), Linda Belleville, “‘Imitate Me, Just as I Imitate Christ’: Discipleship in the Corinthian Correspondence,” in *Patterns of Discipleship in the New Testament* [ed. Richard N. Longenecker; Grand Rapids: Eerdmans, 1996], 120–42; Andrew D. Clarke, “Be Imitators of Me: Paul’s Model of Leadership,” *TynBul* 49 [1998]: 329–60; and Dustin W. Ellington, “Imitating Paul’s Relationship to the Gospel: 1 Corinthians 8.1–11.1,” *JSNT* 33, no. 3 (2011): 303–15.
- 35 E.g., Ernest Best cites Philostratus’ description of Demosthenes as ζηλωτής of Isocrates (*Ep.* 4.11; Best, *Converts*, 61), but moves quickly past the language in his survey of ‘imitation’ in Paul’s letters.

Winter's works (which are not primarily studies of imitation) illustrate the linguistic assumptions that seem to prevent such consideration. In a section dealing with 1 Cor 3:3, Winter writes:

Paul sometimes uses ζήλος positively, but when combined with ἔρις, negative connotations predominate. He denounces any proper 'emulation' of himself by which anyone on his behalf is 'puffed up' against a supporter of Apollos (1 Cor. 4.6c). The terms thus connote 'strife' (between contending groups) and 'emula-tion' in the sophistic sense of the word. Philo's choice of ἐριστός and ἔρις and Dio's use of ζηλωτής convey a concern remarkably similar to Paul's.³⁶

Two related difficulties are apparent. First, although collocates like ἔρις are powerful factors for shaping the ad hoc meaning of ζήλος, we have argued throughout this monograph these collocates should not necessarily be seen to *limit* Paul's word- and identity-shaping strategies. Second, Winter's desire to identify Paul's use here as "emulation' in the sophistic sense of the word," while rightly recognizing the semantic connection to the concept of emulation (rather than simply making the lexical choice 'jealousy'), runs counter to the argument I have made against unnecessary sense restrictions in Chapter One.³⁷ That Winter can devote such significant attention to ζήλος as 'emulation' in 1 Cor 3:3 without even mentioning the later occurrences of the ζηλ- word group in 1 Corinthians (especially ζηλωταί in 14:12) illustrates the importance of the monosemic approach advanced in this monograph.³⁸ Future works on Paul and imitation would be remiss to exclude discussion of the language of ζήλος in Gal 4:17–18 (as we saw in Chapter Three), and it seems rather obvious to extend this to at least 2 Corinthians 7–11 as well (see below). In the following section, I will build on the above analysis to make the case for extending the list of passages for understanding Paul's strategies involving 'imitation' to 1 Corinthians 12–14.

36 *Sophists*, 176, cf. Philo, *Det.* 36, 45, Dio, *Or.* 1.38, 4.122.

37 See also Jerome Murphy-O'Connor's objection that ζήλος and ἔρις were by no means limited to sophistic circles in antiquity (review of Winter, *Philo and Paul among the Sophists*, *RB* 110 [2003]: 428–33).

38 Winter's list of 'positive' occurrences only includes those in 2 Corinthians (7:7, 11; 9:2; 11:2) (*Sophists*, 176 n. 165). Elsewhere Winter's concern to establish ζηλωτής as a pejorative term in the sophistic tradition prevents him from exploring Paul's usage in the sense of 'emulation' even where *imitatio* and ζηλωτής are mentioned together (cf. *After*, 33) and where he gives attention to ζηλωτής as shorthand for expressing the loyalty of a pupil to a teacher (*After*, 39; cf. *Sophists*, 172 n. 150).

Ζήλος for People and Ζήλος for Worthwhile Things in 1 Corinthians

As we saw in Chapters 2–3, the *object* of ζήλος is determinative for its evaluation in Paul and in wider usage. In the Corinthian correspondence, other than the occurrences within vice lists (1 Cor 3:3; 13:4; 2 Cor 12:20) and the Lord's ζήλος for idols in 10:22, the objects are as follows:

TABLE 4.1 *The subject and object of ζήλος in 1–2 Corinthians*

Reference	Subject	Object
1 Cor 12:31	the Corinthians	τὰ χαρίσματα τὰ μείζονα
1 Cor 14:1	the Corinthians	τὰ πνευματικά
1 Cor 14:12	the Corinthians	πνευμάτων
1 Cor 14:39	the Corinthians	τὸ προφητεύειν
2 Cor 7:7	the Corinthians	Paul
2 Cor 7:11	the Corinthians	Paul [?]
2 Cor 9:2	the Corinthians	the collection, stirring Macedonians
2 Cor 11:2	Paul	the Corinthians

Too seldom are the passages in 2 Corinthians discussed in relation to ‘imitation’ in Paul (see above), but the case is easily made that ζήλος conveys something we would call ‘emulation,’ since it concerns *people* as the object. When he was ‘afflicted’ (θλίβω [7:5]) in Macedonia, Paul rejoices at Titus’ report to him about the Corinthians’ ζήλος for him (τὸν ὑμῶν ζήλον ὑπὲρ ἐμοῦ [7:7; cf. 7:11]).³⁹ He also commends the Corinthians’ ζήλος regarding the offering for the poor believers in Jerusalem as a *model* that has ‘stirred’ (ἐρεθίζω)⁴⁰ the Macedonians to action (τὸ ὑμῶν ζήλος ἠρέθισεν τοὺς πλείονας [9:2]).⁴¹ Toward the end of the letter Paul worries that when he visits he may find them

39 In 2 Cor 7:11, the object is not specifically specified, but the most apparent object is Paul. As Philip E. Hughes puts it: “Zeal—(again as in v. 7) for Paul, for the honoring of his apostolic authority and the repudiation of those intruders who had sought to usurp his authority, and for the imitation of his example in assiduously applying themselves to the cause of Christ” (*Paul’s Second Epistle to the Corinthians: The English Text with Introduction, Exposition and Notes* [NICNT; Grand Rapids: Eerdmans, 1962], 274–75).

40 ἐρεθίζω is often used to express an encouraging example, e.g., Aelius Aristides, *Or.* 28; Appian, *Bell. civ.* 26; cf. BDAG, 391; LSJ, 684.

41 For further discussion of the Macedonians in relation to ‘imitation’ in Paul, see Belleville (“Imitate,” 133, 138–39) and Clarke (“Imitators,” 347–8).

sliding back into rivalrous ζήλος rather than the exemplary ζήλος he commended in ch. 9 (φοβοῦμαι... μή πως ἔρις, ζήλος, θυμοί, ἐριθείαι... [12:20]). In sum, few would take issue with the claim that emulation/imitation is involved in these dynamics in 2 Corinthians.⁴²

As the chart illustrates, ζήλος for people is not present in 1 Corinthians, so the question is legitimately raised as to whether the language of ζήλος in 1 Corinthians is in fact relevant to studies of 'imitation.' Resisting the urge to choose between two separate 'lexical choices,' the issue is whether Paul's discourse can reasonably be said to activate mental images regarding 'emulation' in these occurrences.

As we saw above, the ad hoc meanings of ζήλος in 3:3 and (to a lesser extent) παραζηλώω in 10:22 can be seen to include information and images associated with 'emulation.' Here we can add the rather obvious point that this language occurs in close proximity to the well-known passages about imitation in 1 Corinthians 4 and 11 (ἐν ὑμῖν ζήλος καὶ ἔρις... ἐγὼ μὲν εἰμι Παύλου, ἕτερος δὲ ἐγὼ Ἀπολλῶ [3:3–4]; ἢ παραζηλοῦμεν τὸν κύριον... μιμηταί μου γίνεσθε [10:22–11:1]). As discussed above, 'rivalry' is the key question leading into 4:8–16. Paul's description of himself in 1 Cor 4:10–17 (ἔσχατος [4:9], μωρός [4:10], ἀσθενής [4:10], λοιδορέω [4:12], περικάθαρμα [4:13], etc.) is an example (cf. μιμηταί μου γίνεσθε [4:16; 11:1]) that stands in stark contrast to the rivalrous scrambling for honor Paul has described in 3:1–9 and 10:23–11:1 (τὸ ἑαυτοῦ ζητεῖτω [10:24, 33]). In addition, the widespread use of the ζήλ- word group to describe the relationship of a father to children also sheds light on Paul's use in chs. 4 and 11 as well as in chs. 12–14.⁴³

42 This is not to deny other connotations, such as zeal for what was lost or zealous repentance (e.g., Diogenes Laertius, *Lives* 4.16 [Polemo], 5.66); cf. Keener, *1–2 Corinthians*, 199.

43 As David M. Stanley notes: "When in the present paragraph [1 Cor 4:14–17] he calls himself 'father,' he points to a relationship he considers more than moral, one issuing from his role as founder of Christian Corinth" ("Imitation in Paul's Letters: Its Significance for his Relationship to Jesus and to His Own Christian Foundations," in *From Jesus to Paul: Studies in Honour of Francis Wright Beare* [ed. Peter Richardson and John Coolidge Hurd; Waterloo, Ontario: Wilfrid Laurier University Press, 1984], 139); see further O. Larry Yarbrough ("Parents and Children in the Letters of Paul," in *The Social World of the First Christians: Essays in Honor of Wayne A. Meeks* [ed. L. Michael White and O. Larry Yarbrough; Minneapolis: Fortress, 1995], 131–4). Paul's role as parent/father forms the basis for nearly every call to imitation in Paul's letters (cf. 2 Cor 6:13; 12:14; 1 Tim 1:2, 18; 2 Tim 1:2, 2:1, Titus 1:4, Phlm 10); cf. Robert L. Plummer, "Imitation of Paul and the Church's Missionary Role in 1 Corinthians," *JETS* 44 (2001): 230; cf. de Boer, *Imitation*, 145. In Philippians 2–3 where Paul is a father to Timothy (ὡς πατὴρ τέκνον; Phil 2:22), Paul's life is characterized by ζήλος (Phil 3:6) and Paul calls the believers to imitate him (συμμιμηταί μου γίνεσθε; Phil 3:17). As we saw in Chapter Three, Paul's strategies with the imitative

More important than these proximal connections, however, strong arguments have been made that Paul serves as *exemplar* in ch. 13, and the case can be made that the calls to ζήλος in 12:31; 13:4; and 14:1 participate in and enhance the rhetorical aims of Paul as example.⁴⁴ This is seen most clearly if, rather than reading ch. 13 as an abstract discourse on ἀγάπη, with Carl Holladay and others we understand Paul's first person in ch. 13 to refer primarily to himself.⁴⁵ While the 'fenceposts' of ζήλος that surround ch. 13 apply most immediately to πνευματικά/χαρίσματα, the images attending the concepts of 'eager pursuit' and 'emulation' enhance the exhortation to emulate *Paul*, who does not direct his ζήλος toward the things the Corinthians are doing (13:4), but exhibits ἀγάπη. In other words, to speak of having ζήλος for πνευματικά/χαρίσματα is also to say that the Corinthians are to be like Paul and avoid expressions of ζήλος (13:4) like those that characterize their present behavior.⁴⁶

In response to the obvious question of why Paul does not simply say "emulate *me* in the way of ἀγάπη" in 1 Corinthians 12–14, two related observations can be made. First, Paul seems to capitalize on the blurred lines regarding the

properties of ζήλος are clearest in Gal 4:17–18, these verses are situated in a context in which the call to reciprocal imitation (γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς; Gal 4:12) is once again accompanied by a metaphor of Paul as parent, this time as mother (τέκνα μου, οὕς πάλιν ὠδίνω; Gal 4:19). For additional studies on the relationship between Paul as parent and 'imitation,' see Best, (*Converts*, 29–58), Mitchell (*Reconciliation*, 56–7), Belleville ("Imitate," 121), Pedro Gutiérrez (*La Paternité spirituelle selon Saint Paul* [Paris: J. Gabalda et Cie, 1968]), and Beverly Roberts Gaventa (*Our Mother Saint Paul* [Louisville: WJK, 2007], 3–75).

- 44 From a structural perspective, it is noteworthy that Paul's discourse in chs. 8–10 is restated in the section concluding with 11:1 (μνηταί μου γίνεσθε), and that the discourse in chs. 12–14 is restated in the section ending in 14:39–40 (ζηλοῦτε τὸ προφητεύειν); cf. Wolfgang Schräge, *Der erste Brief an die Korinther*, Teilbd. 2 (ΕΚΚΝΤ; Neukirchen-Vluyn: Neukirchener Verl, 1995), 461.
- 45 As Mitchell notes, "scholars have neglected how much Paul talks about *himself* in this chapter" (*Reconciliation*, 58; cf. Oda Wischmeyer, *Der höchste Weg: Das 13. Kapitel des 1. Korintherbriefes* [SNT 13; Gütersloh: Mohn, 1981], 90–1, 129, 219, 233; Dodd, *Paradigmatic*, 116–17; Hwang, *Mimesis*, 20–22). Holladay shows that Paul often moves from a moral imperative to self-referential language ("Paradigm," 83), e.g., 1 Cor 7:5–7; 10:31–11:1; Phil 3:12–17. Holladay also notes that 13:1–3 fits nicely within the parenetic tradition in which a father gives advice to his children ("Paradigm," 93; cf. Benjamin Fiore, *The Function of Personal Example in the Socratic and Pastoral Epistles* [Rome: Biblical Institute, 1986], 35, 64). This is especially apparent in Isocrates, who encourages Demonicus to "become an imitator and emulator if your father's virtue" (μμητην δὲ καὶ ζηλωτην τῆς πατρῶας ἀρετῆς γιγνόμενον), since he was among other things a "lover of beauty" (φιλόκαλος) (*Dem.* 10–11).
- 46 Finney also notes the long tradition of seeing Paul as a charismatic leader, and more specifically as "the role-model in exhibiting the gift of tongues" (*Honour*, 193).

object of ζήλος. Throughout our study, we have seen that ζήλος for *things* is not easily distinguished from ζήλος for the *person* who displays such qualities or has such possessions. For example, in Isocrates ζήλος is “oriented towards good things . . . and their possessors.”⁴⁷ This strategy seems to cohere with Paul’s often indirect rhetorical strategies (‘covert allusion,’ etc.).⁴⁸

If so, it may also be that in chs. 12–14 we witness a phase in Paul’s progression from using the language of *mimēsis* to using other forms. Stanley has observed that the language of *mimēsis* in Paul’s earlier letters give way to συν-words in later letters, so that he might “express what he meant by declaring himself to be an imitator of Christ by being united with him in the twofold event proclaimed by the gospel, death and resurrection.”⁴⁹ Given that the language of ζήλος is also lacking in letters usually assumed to be earlier (e.g., 1–2 Thessalonians), but is found in letters that are likely later (Galatians, 1–2 Corinthians, Romans), it may also be that Paul has theological reasons for expressing imitation in terms of ζήλος. The ability to draw the attention away from *people* (at least overtly) and toward right *qualities/behaviors*, which naturally suits the language of ζήλος more than μιμητής/μιμέομαι,⁵⁰ would seem to cohere with Paul’s portrayal of weakness and insignificance we saw in Galatians 4 and 1 Corinthians 4. Yes, they need to look to Paul, but only inasmuch as Paul provides the model for right qualities (e.g., behaviors and gifts that build up the community).⁵¹ This also coheres with Paul’s willingness to point his addressees to the right example of *others* (e.g., 1 Thess 1:5–7; 1 Cor 9:5; 2 Cor 8:1–5; 9:2; Phil 3:17).⁵²

47 Suzanne Saïd, “Envy and Emulation in Isocrates,” in *Envy, Spite, and Jealousy: The Rivalrous Emotions in Ancient Greece* (ed. David Konstan and N. Keith Rutter; Edinburgh: Edinburgh University Press, 2003), 218. See, e.g., *Antid.* 246 (“They emulate [ζηλοῦσι] those who can use the word in a good way”; *Paneg.* 159 (“and we, emulating [ζηλοῦντες] the valor of the soldiers, might desire [ἐπιθυμῶμεν] like deeds”; *Evag.* 77 (“so that they, emulating [ζηλοῦντες] those who are eulogized, may desire [ἐπιθυμῶσιν] to adopt the same pursuits”).

48 Cf. Benjamin Fiore, “‘Covert Allusion’ in 1 Corinthians 1–4,” *CBQ* 47 (1985): 88–90; Winter, *Sophists*, 196–7.

49 “Imitation,” 132. These words include συζάω (2 Cor 7:3; Rom 6:8), συζωοποιέω (Col 2:13), συμπάσχω (Rom 8:17), συναποθνήσκω (2 Cor 7:3), συνδοξάζω (Rom 8:17), συνθάπτω (Rom 6:4; Col 2:12), συσταυρόω (Gal 2:19; Rom 6:6); see also συμμιμητής in Phil 3:17.

50 Cf. Wilhelm Michaelis, “μιμέομαι, μιμητής, συμμιμητής,” *TDNT* 4:666–74.

51 Paul’s strategy also seems related to his ‘defense’ (ἀπολογία) of his personal character and apostolic integrity (cf. 1 Cor 9:3).

52 As Best observes of passages like, “Paul . . . sees imitation as more than imitation of himself alone” (*Converts*, 70; cf. 63). This shift to the language of accomplishes much of the same thing Bruce Winter shows Paul does in ch. 4 with his mingling of irony with the rhetorical device of ‘covert allusion’: “Paul ironically summons the Corinthians with their sophistic orientation to an altogether different form of imitation. They must not, like the

As we saw in Chapter Three, Paul enacts a similar transferral from emulating people to emulating specific behavior. He subtly moves the discussion from ζῆλος for people toward ζῆλος for ‘the good’:

TABLE 4.2 *The subject and object of ζῆλος in Galatians*

Reference	Subject	Object
Gal 1:14	Paul	τῶν πατρικῶν μου παραδόσεων
Gal 4:17a	the Teachers	the Galatians
Gal 4:17b	the Galatians	the Teachers
Gal 4:18	the Galatians	‘the good’ (καλόν)

As in Galatians, then, where the language of ζῆλος allowed Paul to redefine what should be the object of their emulation (‘the good’), so in 1 Corinthians Paul uses the language of ζῆλος to clarify the nature of the Corinthians’ imitation of him in chs. 4 and 11.

Test Case: ‘Foolish’ Ζῆλος in 2 Corinthians 11:2

In the remainder of this chapter, it will be useful to pursue further the rhetorical and theological implications of Paul’s strategies with ζῆλος. Specifically, I will offer a new reading of Paul’s language of divine ‘jealousy’ [ζῆλος] in the ‘bride of Christ’ metaphor in 2 Cor 11:1–4. I will show that in its literary context, specific qualities of Paul’s imagery in 11:1–4 suggest that it is appropriate to apply this rhetorical metaphor to Paul’s deeper theological concerns.

In a 1993 essay, Beverly Roberts Gaventa laments that the issue of the theological connection between apostle and church is “neglected... by much recent study of 2 Corinthians.”⁵³ For her, the issue is ‘theological,’ rather than

disciples of a sophist, model themselves on their teacher’s mannerisms and techniques of rhetoric. Instead they ought to emulate the apostles of the crucified Messiah with their low status and suffering—and the ignominy which that brings before the sophistic milieu of Corinth” (*Sophists*, 200; also cited in Hwang, *Mimesis*, 132).

53 “Apostle and Church in 2 Corinthians: A Response to David M. Hay and Steven J. Kraftchick,” in *Pauline Theology Volume 11: 1 & 2 Corinthians* (ed. David M. Hay; Minneapolis: Fortress, 1993), 182. Gaventa’s starting point is Steven J. Kraftchick’s argument that Paul transfers

merely strategic and rhetorical, as evidenced by Paul's similar assertions in letters where the relationship is not so endangered.⁵⁴ Much depends upon how we define 'theological,' of course, but if Gaventa is right that Paul's statements in 2 Corinthians are less pragmatic than we might expect, we may assume that 'theological' refers to a dimension of Paul's reflection that transcends his immediate rhetorical purposes.⁵⁵ Gaventa's essay traces the evidence that "among the important convictions that shape Paul's reflections in 2 Corinthians is his understanding that God has, in the gospel of Jesus Christ, irretrievably bound together the apostle and the church."⁵⁶ Included among this evidence are Paul's references to *love* between himself and the Corinthians (e.g., 2:4; 7:3, 7; 11:11; 12:15), Paul's call for *reconciliation* not only with God but with Paul (6:11–12; 7:2–3), Paul's self-description as a *slave* not only of Christ

the 'generative metaphor' of death and resurrection first to Paul's ministry (4:7–15) and then to the lives of believers, specifically "to the matter of the collection [chs. 8–9]" ("Death in Us, Life in You: The Apostolic Medium," in *Pauline Theology Volume 11: 1 & 2 Corinthians* [ed. David M. Hay; Minneapolis: Fortress, 1993], 178).

- 54 "Apostle and Church," 194, 199. Here Gaventa is not specific, but one thinks of instances where Paul conceives of his relationship to his churches in a theological and almost mystical way: "to remain in the flesh is more necessary for you . . . for your progress and joy in faith" (Phil 1:24–25); "yearning for you in this way, we are pleased to share with you not only the gospel of God but also our own selves" (1 Thess 2:8).
- 55 It is not the intent of the present chapter to critique scholarship on 2 Corinthians for being insufficiently 'theological.' Yet Gaventa's lament may ring true with respect to the familial language to be discussed below. For example, Yarbrough primarily gives attention to the 'moral force' of parent-child imagery in Paul ("Parents," 138). Likewise, there are several studies of 'reconciliation' as a major emphasis in 2 Corinthians, but these devote nearly all of their attention to the rhetorical and strategic dimensions of this relationship (e.g., Ivar Vegge, *2 Corinthians, a Letter About Reconciliation: A Psychagogical, Epistolographical, and Rhetorical Analysis* (WUNT 2: 239; Tübingen: Mohr Siebeck, 2008). On the other hand, Reimund Bieringer and others have noted that "Paul did not perceive these relationships as purely human realities, but saw their foundation in the sharing of the gospel of Jesus Christ" ("Paul's Divine Jealousy: The Apostle and His Communities in Relationship," in *Studies on 2 Corinthians* [ed. Reimund Bieringer and Jan Lambrecht; Leuven, Belgium: Leuven University Press, 1994], 253). And for a recent analysis along the lines of Gaventa's concerns, see Dustin W. Ellington's defense of the imitative component of Paul's language in 2 Corinthians 10–13: "[S]cholars tend to focus on Paul's self-defense and on those who oppose him. They typically miss clues in the text that reveal his other concerns" ("Not Applicable to Believers? The Aims and Basis of Paul's 'I' in 2 Corinthians 10–13," *JBL* 131, no. 2 [2012]): 326).
- 56 "Apostle and Church," 194. James D.G. Dunn similarly draws attention to the particularity of Paul's theological understanding of his apostolic authority: "Paul could address the Corinthians so forthrightly precisely [and only] because he was *their* apostle" (*The Theology of Paul the Apostle* [Grand Rapids: Eerdmans, 1998], 578).

but also of the Corinthians (4:5), Paul's portrayal of mutual *boasting* (e.g., 1:12–14; 5:12; 7:4; 8:24; 9:23), and Paul's depiction of the Corinthians as his 'letter of recommendation' (3:1–3).

Gaventa's final piece of evidence—the *familial language* Paul employs—is the starting point for our investigation in the remainder of this chapter. Paul speaks 'as to children' (ὡς τέκνοις) in 6:13 (cf. 1 Cor 4:14, 17; Gal 4:19; Phil 2:22; 1 Thess 2:11; Phlm 10); he compares his responsibilities to the Corinthians to that of 'parents to children' (οἱ γονεῖς τοῖς τέκνοις) in 12:14; and in 11:2 Paul declares: ζηλῶ γὰρ ὑμᾶς θεοῦ ζηλῶ, ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παραστήσαι τῷ Χριστῷ ("For I am zealous for you with God's zeal, for I promised you to one husband, to present you as a pure virgin to Christ"). Here Gaventa sides with the majority of interpreters who view Paul's role as that of *father*, rather than the father's agent, the groomsman, or friend of the bride.⁵⁷ As we will see in the course of this chapter, there is reason to assume that Paul does indeed imply that he is like a father to the Corinthians, but for now we may simply affirm with Gaventa that the imagery in 2 Cor 11:2 is part of a larger network of images that may tell us something about Paul's perspective on his relationship with the Corinthians.⁵⁸

While few would contest Gaventa's claim that Paul's contingent metaphor of marriage informs (or is informed by) an underlying conviction, it is my contention that the significance of the language of ζῆλος for illuminating Paul's 'theologizing' on this matter has been under-appreciated. In what follows I examine how Paul's use of the words ζῆλος and ζηλώω in 2 Cor 11:2, when considered alongside Paul's use of this language elsewhere in the letter (7:7, 11; 9:2; cf. 1 Cor 12:31; 14:1, 12, 39; σπουδῇ in 2 Cor 7:11–12; 8:7–22), informs our understanding of the theological connection Paul perceives between himself and the Corinthians. By identifying specific verbal and thematic cues, I show that Paul's use of ζῆλος in 11:2 points not to an unattached theological conviction ("Paul views himself as having a divine jealousy for his churches"), but rather to a conviction that is integrated with 2 Corinthians as a whole: Paul uses the

57 "Just as custom makes the Jewish father responsible for his daughter's virginity until the finalization of the marriage, Paul understands himself to be responsible for the Corinthians" ("Apostle and Church," 195). For a recent survey of proposals regarding how Paul sees his role in the betrothal of the Corinthians to Christ, see Murray J. Harris, *The Second Epistle to the Corinthians* (NIGTC; Grand Rapids: Eerdmans, 2005), 736–38.

58 My interest, then, is not so much in proving Gaventa's point *in toto* as it is in taking up her challenge to 1) deal less "hastily with a number of texts" and 2) provide further evidence against "those who would place this relationship in the theological margins because it serves strategic purposes" ("Apostle and Church," 199). Gaventa admits that she may be "flailing away at a straw opponent," but even so, the task is worth pursuing for its contribution to our understanding of Paul's theologizing in 2 Corinthians.

concept of ζήλος ('zeal'/'emulation') as shorthand for the exclusive, imitative, and hortatory aspects of his relationship with the Corinthians.⁵⁹ First, I argue that in 11:2a Paul alludes to Phinehas (Num 25:11–13; 1 Macc 2:54) and thereby frames his role in the Corinthians' reconciliation with Christ not only as that of 'father' but also as that of a priestly, Phinehas-like figure whose ζήλος uniquely enables reconciliation. Second, given that the allusion to Phinehas' ζήλος in 11:2 neatly encapsulates Paul's fundamental conviction that divine power is revealed in human weakness (cf. 11:1–2, 30), I will propose that it is appropriate to link Paul's language in 11:2 with the language of ζήλος in chs. 7–9. Specifically, Paul's ζήλος reciprocates the Corinthians' paradoxical ζήλος for him (7:7), is reflected by Titus' zeal (σπουδή) for the Corinthians (τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν; 8:16), and characterizes the kind of exemplary behavior the Corinthians had and must regain (9:2).

"Phinehas Our Father"

Reading ζηλω . . . θεοῦ ζήλω as an Allusion to Phinehas

With respect to 2 Cor 11:2a (ζηλω γὰρ ὑμᾶς θεοῦ ζήλω), the vast majority of interpreters have been content to cite texts from Scripture that feature YHWH's 'jealousy' (e.g., Deut 4:24; Exod 34:14), especially in connection with a husband-wife metaphor (Ezekiel 16; cf. Isaiah 50, 54; Jeremiah 3; Hosea 1–3).⁶⁰ This is

59 Annette Merz has shown how the immediate rhetorical purpose of Paul's imagery of marriage in 2 Cor 11:2 (to encourage fidelity to Paul's teaching) becomes wholly displaced in texts such as Eph 5:22–33, showing that Paul's fecund imagery is easily borrowed for discrete ethical/theological purposes ("Why Did the Pure Bride of Christ [2 Cor. 11.2] Become a Wedded Wife [Eph. 5.22–33]? Theses About the Intertextual Transformation of an Ecclesiological Metaphor," *JSTT* 23, no. 79 [2000]: 131–47). I am not suggesting that a similar transfer of imagery is happening within 2 Corinthians; rather, it is the specific *language* Paul uses within the marriage metaphor that invites application to a theological theme that has implications elsewhere in the letter (especially 7:7, 11; 9:2).

60 See especially Herbert M. Gale (*The Use of Analogy in the Letters of Paul* [Philadelphia: Westminster Press, 1964], 164–67); Nelly Stienstra (*YHWH is the Husband of His People: Analysis of a Biblical Metaphor with Special Reference to Translation* [Kampen, Netherlands: Kok Pharos, 1993], 226–30); and Raymond C. Ortlund, Jr. (*God's Unfaithful Wife: A Biblical Theology of Spiritual Adultery* [Downers Grove, IL: IVP, 2002], 147–52). Most ancient interpretation also dwells exclusively on the metaphor of marriage. Chrysostom, however, is one of few ancient or modern interpreters to pause on the word 'zeal' to reflect on the relationship between Paul and the Corinthians before moving immediately to the marriage metaphor: "Paul uses a word here which is far stronger than mere love. Jealous souls burn ardently for those whom they love, and jealousy presupposes a strong affection. Then, in order that they should not think that Paul is after power, wealth or honor, he adds that his jealousy is 'divine.' For God is said to be jealous, not in a human way but so that everyone may know that he claims sovereign rights over those whom he loves and does what he

certainly understandable, since in 2 Cor 11:2b Paul describes his role in joining the Corinthians in marriage to Christ (ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παραστήσαι τῷ Χριστῷ). The metaphor is well-known and need not be treated in depth here, except to note that Paul does not seem to promote a simple analogy between God vis-à-vis Israel (the relationship that gives rise to ὙΗΩΗ's 'jealousy') and Paul vis-à-vis the Corinthian believers. The latter relationship is complicated by a third party, Christ. Thus, however one conceives of Paul's role in the analogy (father of the bride, father's agent, etc.), Paul *demonstrates* God's ζῆλος or *acts as the agent of* God's ζῆλος, but is not, in fact, God.⁶¹

With this in mind, it is appropriate to ask whether it is meaningful that Paul's ζῆλος is described in terms that echo the 'zeal' of Elijah and Phinehas more closely than God's 'jealousy':

Elijah in 1 Kgs 19:10 LXX:	ζηλῶν ἐζήλωκα τῷ κυρίῳ ⁶²
YHWH about Phinehas in	ἐν τῷ ζηλώσαί μου τὸν ζῆλον ἐν
Num 25:11 LXX:	αὐτοῖς ⁶³
Paul in 2 Cor 11:2:	ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλω

It would seem that the similarities warrant consideration of whether an allusion to Phinehas/Elijah can be supported within the context of 2 Corinthians. Yet only a handful of interpreters make mention of Elijah or Phinehas at all, and those who do merely offer a passing nod to Phinehas as an 'old-covenant'

does for their exclusive benefit. Human jealousy is basically selfish, but divine jealousy is both intense and pure" (*Homilies on the Epistles of Paul to the Corinthians* 23.1; translation adapted from *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Series 1* [ed. P. Schaff et al.; Buffalo, NY: Christian Literature, 1887–1894; repr. Edinburgh, T. & T. Clark; Grand Rapids: Eerdmans, 1952–1956], 12:383). See also Margaret E. Thrall's mention of Paul's "jealous concern" being potentially displaced by a "rival commitment" (*A Critical and Exegetical Commentary on the Second Epistle to the Corinthians in Two Volumes*; vol. 2: *Commentary on II Corinthians VIII–XIII* [ICC; Edinburgh: T&T Clark, 2000], 660), which echoes Robert H. Strachan's mention of the "sectarian zeal of his opponents" (*The Second Epistle of Paul to the Corinthians* [New York: Harper & Brothers, 1936], 17).

61 As Richard A. Batey puts it, Paul "appropriates the betrothal figure to illumine the inter-relationships between God, Christ, himself, and the Corinthian Church" ("Paul's Bride Image: A Symbol of Realistic Eschatology," *Interpretation* 17 [1963]: 176).

62 MT קנא קנאתי ליהוה; cf. 1 Kgs 19:14.

63 MT בקנאו את־קנאתי בתוכם; cf. Num 25:13.

exemplar of ζήλος.⁶⁴ But should this be so? Must this curious construction simply be absorbed into the primary marriage metaphor, or does Paul's wording reveal something more?⁶⁵

The question cannot be answered on grammatical grounds alone, but the particulars will be instructive. Interpreters usually take ζήλω as a dative of reference,⁶⁶ but less often do they observe that the dative with a cognate verb (ζήλω) imitates the Hebrew absolute infinitive (an infinitive combined with a cognate [usually verbal] form).⁶⁷ Granted, Walter Bujard has observed some 17 instances in the Pauline corpus where two words of the same root are used together.⁶⁸ On this basis one might argue that "being zealous with zeal" simply represents the influence of the Hebrew or Greek Scriptures on Paul's rhetorical style (e.g., "May you be strong with all strength" [ἐν πάσῃ δυνάμει δυναμούμενοι; Col 1:11]; "in the calling in which you were called" [ἐν τῇ κλήσει

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- 64 To my knowledge the only recent commentators that mention Phinehas in this context are Paul Barnett (*The Second Epistle to the Corinthians* [NICNT; Grand Rapids: Eerdmans, 1997], 500); James M. Scott (2 *Corinthians* [NIBC 8; Peabody, MA: Hendrickson, 1998], 204); and R. Kent Hughes (2 *Corinthians: Power in Weakness* [Wheaton, IL: Crossway Books, 2006], 194). Hughes is representative of the under-explored reference to Phinehas in these commentaries: "And like the heroic Phinehas of the old covenant, Paul would do anything that was necessary to protect the church's purity (cf. Numbers 25:1–13)—even loathsome boasting."
- 65 It might be argued that the γάρ in 11:2b *does* restrict the construction in 11:2a to the marriage metaphor. But γάρ often occurs twice to introduce two arguments for the same assertion (e.g., 1 Cor 16:7; 2 Cor 11:19–20; cf. BDAG, 189). In this case, the assertion is Paul's desire for the Corinthians to "bear with me in a little foolishness" (ἀνέχεσθέ μου μικρόν τι ἄφροσύνης; 11:1).
- 66 E.g., "with divine jealousy" (Thrall, *Second Epistle*, 2:656); cf. "mit göttlichem Eifer" (Hans Lietzmann, *An die Korinther I, II* [Tübingen: Mohr (Siebeck), 1969], 144). For mention of the cognate construction (but no reference to Phinehas), see Ernest B. Allo (*Saint Paul, seconde épître aux Corinthiens* [EBib; Paris: Lecoffre, 1956], 275), C.K. Barrett (*The Second Epistle to the Corinthians* [HNTC; New York: Harper & Row, 1973], 271–72), and Ralph P. Martin (2 *Corinthians* [WBC 40; Waco: Word, 1986], 332).
- 67 Cf. BDF §198 and §422; Harris, *Second Epistle*, 734; Scott N. Callahan, *Modality and the Biblical Hebrew Infinitive Absolute* (Wiesbaden: Harrassowitz, 2010), 2–4; and especially Emanuel Tov, "Renderings of Combinations of the Infinitive Absolute and Finite Verbs in the LXX—Their Nature and Distribution," in *Studien zur Septuaginta—Robert Hanhart zu Ehren: Aus Anlaß seines 65. Geburtstages* (ed. Detlef Fraenkel, Udo Quast, and John William Wevers; Göttingen: Vandenhoeck & Ruprecht, 1990), 64.
- 68 *Stilanalytische Untersuchungen zum Kolosserbrief als Beitrag zur Methodik von Sprachvergleichen* (Göttingen: Vandenhoeck und Ruprecht, 1973), 157. Bujard's list includes Col 1:11, 29; 2:11, 19; 1 Cor 7:20; 10:16; 11:2; 15:1; 16:10; 2 Cor 1:4, 6; 7:7; 8:24; 11:2; Gal 1:11; 5:1; 1 Thess 3:9.

ἡ ἐκλήθη; 1 Cor 7:20]; “for freedom Christ has set us free” [τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἡλευθέρωσεν; Gal 5:1]). Yet upon closer examination, we find that the formulation in 2 Cor 11:2 is unique. It is the only Pauline construction formulated in the way a Hebrew infinitive absolute construction is most often rendered in the Septuagint: a finite verb with a cognate noun in the dative case (ζηλῶ . . . ζηλῶ).⁶⁹ This, combined with the fact that the cognate construction in 2 Cor 11:2 echoes not just the typical form but an *actual* cognate expression in the Hebrew Scriptures (Num 25:11; 1 Kgs 19:10), strengthens the case that Paul’s reference in 11:2 is more specific than the broad portrait of ‘YHWH’s jealousy’ usually cited by interpreters.⁷⁰

Further support can be found in connection with the genitive θεοῦ, which is usually taken to indicate quality or origin. Indeed, it is difficult to make a clear argument for or against such possibilities as “divine,” “God’s own,” or even “wie er Gottes Willen entspricht.”⁷¹ Of more consequence is that in the course of arguing for one use of the genitive or another, interpreters too quickly jump to the passages that refer to God’s ‘jealousy’ for Israel (e.g., Deut 4:24; Exod 34:14). In so doing, interpreters miss or minimize the unusual fact that, unlike any of the passages they cite, this ζηλος θεοῦ is applied to *Paul*, a human being.

69 In Greek literature outside of the Septuagint, cognate expressions more commonly use the accusative case (cf. Smyth §1576), but in the Septuagint the Hebrew absolute infinitive is most often translated with the dative (e.g., Isa 6:9; Ezek 26:16). Tov’s exhaustive study of the absolute infinitive with a finite verb presents all the ways the Greek translators rendered the Hebrew (with an infinitive, with an adverb [cognate or non-cognate], with a noun in the dative [only once with a preposition], with a noun in the accusative, with a participle, with an adjective [very rare], and with a finite verb only; “Renderings,” 64–70). The other 16 cognate expressions found in the Pauline corpus do not conform to any of the categories listed by Tov.

70 Interestingly, the only other cognate construction that comes close to 2 Cor 11:2 in terms of similarity of wording to a passage in the Septuagint is found in 2 Cor 7:7 (ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ’ ὑμῖν; cf. 2 Cor 1:4, 6; 8:24; Isa 40:1; 66:13 LXX). Not only is the relationship between the Corinthians and Paul (whether direct or via their treatment of Paul’s envoy, Titus) illuminated by allusions to God’s maternal ‘comfort’ in Isaiah (e.g., ὡς εἴ τινα μήτηρ παρακαλέσει, οὕτως καὶ ἐγὼ παρακαλέσω ὑμᾶς; 66:13 LXX), but 2 Cor 7:7 is precisely the passage we will turn to below as we explore further instances of Paul’s language of ζηλος. I am not arguing for some kind of sophisticated cleverness on Paul’s part; rather, the connection is likely coincidental but nevertheless illustrative of the way Scripture informs Paul’s theological understanding of apostle and church throughout 2 Corinthians.

71 Rudolf Bultmann, *Der zweite Brief an die Korinther* (KEK; Göttingen: Vandenhoeck & Ruprecht, 1976), 202. Interestingly, these options are seldom considered for the genitive in Rom 10:2 (μαρτυρῶ γὰρ αὐτοῖς ὅτι ζηλον θεοῦ ἔχουσιν ἀλλ’ οὐ κατ’ ἐπίγνωσιν).

In the Scriptures, the only figure who is credited with God's own ζήλος/קנאה is Phinehas (Num 25:11).

It is true that other figures demonstrate ζήλος for God. There are 12 occurrences in the canonical Hebrew Scriptures that refer to the positive קנאה (in these instances best translated 'zeal,' as opposed to a negative 'envy' or 'jealousy') of a human being.⁷² But the two figures most prominently characterized by 'zeal' are unquestionably Phinehas and Elijah.⁷³ The Baal Peor episode in Numbers 25 is remarkable, not only because Phinehas 'makes atonement' (כפר) by his zealous execution (25:13), but because Phinehas' קנאה causes YHWH to withhold his own קנאה that was to consume the Israelites.⁷⁴ In a similar (but not identical) pattern, after Elijah slaughters the prophets of Baal (1 Kgs 18:40), he twice declares to YHWH that he has been 'very zealous for YHWH' (1 Kgs 19:10 ליהוה קנאתי ליהוה; cf. 1 Kgs 19:14). It may not be entirely surprising, then, that Phinehas and Elijah became identified with one another in later Jewish writings (e.g., *Ps.-J.* to Exod 6:18, Num 25:12, and Deut 30:4; *L.A.B.* 48.1–2; *Num. Rab.* 21.3; cf. Origen, *Comm. Jo.* 6.7).⁷⁵ Yet while the Hebrew absolute infinitive in 1 Kings 19 would make for the strongest grammatical parallel (at least if Paul is reading the Hebrew and formulates his Greek like the translators of the

72 These include Saul's zeal for the people (2 Sam 21:2), Jehu's 'zeal for YHWH' (2 Kgs 10:16), the psalmists' zeal (Ps 69:9; 119:139), and Joshua's well-intended zeal on behalf of Moses (Num 11:29). The other occurrences all refer to Phinehas (Num 25:11 [2x], 13) and Elijah (1 Kgs 19:10 [2x], 14 [2x]).

73 In light of our discussion below, it is especially noteworthy that the *Testament of Asher* refers positively to the killing of the wicked because "it imitates the Lord... for [those who punish] walk in zeal for the Lord": (μιμνεῖται κύριον... ὅτι ἐν ζήλῳ θεοῦ πορεύονται; *T.Ash.* 4.3–5).

74 The phrasing applied to Phinehas closely resembles the description of YHWH's zeal in Zech 8:2: ἐζήλωσα... τὴν Σιών ζήλον μέγαν/גדולה קנאה לציון קנאתי לציון. This connection is also observed by Levine (*Numbers* 21–36, 289).

75 Cf. Martin Hengel (*Die Zeloten: Untersuchungen zur jüdischen Freiheitsbewegung in der Zeit von Herodes I. bis 70 n. Chr.*, 3d rev. and enl. ed. [ed. Roland Deines and Claus-Jürgen Thornton; WUNT 283; Tübingen: Mohr Siebeck, 2011], 171–3); Louis H. Feldman ("The Portrayal of Phinehas by Philo, Pseudo-Philo, and Josephus," *JQR* 92, no. 3–4 [2002]: 333–35); William R. Farmer ("The Patriarch Phineas: A Note on 'It was Reckoned to Him as Righteousness,'" *ATHR* 34 [1952]: 26–30); and especially Robert Hayward ("Phinehas—The Same Is Elijah: The Origins of a Rabbinic Tradition," *JJS* 29, no. 1 [1978]: 22–34). If Paul, like many of his fellow Jewish interpreters, conflated the zeal of Elijah and Phinehas, the 'problem' that 1 Kgs 19:10 contains a true infinitive absolute (finite verb plus cognate infinitive) and Num 25:11 only a cognate construction (infinitive plus cognate noun) is mitigated. However much we wish it were otherwise, Paul rarely seems concerned about such scruples.

Septuagint!), Elijah's קנאה *for* (ל) YHWH is not quite the same thing as being credited with YHWH's *own* קנאה (cf. LXX: μου τὸν ζῆλον).⁷⁶ Although Phinehas, too, is said to be zealous *for God* in LXX Num 25:13 (ἐζήλωσεν τῷ θεῷ αὐτοῦ), only in Num 25:11 is a human being said to be zealous with 'my [God's] zeal' (or a zeal that originates from God).

Since Paul is not God in the marriage metaphor, since he claims to have a zeal that comes from God, and since he does so using language that is most like that applied to Phinehas, we have moved some distance toward making a plausible case that Paul has Phinehas in mind in 2 Cor 11:2a, or at least that Paul's choice of words lends itself to such a reading. The case is strengthened when we consider Phinehas' legacy in Jewish literature from the Hebrew Scriptures through the first century and beyond (Psalms, Sirach, 1 Maccabees, *L.A.B.*, 4QMMT, Philo, Josephus, etc.).⁷⁷ It is true that 'Phinehan zeal' is regularly associated with the *violence* of the Maccabees (e.g., 1 Macc 2:24), the Zealots of 66–70 AD (e.g., Josephus, *B.J.* 2.651), and even Paul's own life as a persecutor (Gal 1:14; Phil 3:5). Yet already in Ps 106:30, where the violent 'zeal' is not even mentioned (Phinehas only 'adjudicates' [פלל in the *piel*]), Phinehas is remembered primarily for something else: he acts as a *priest* (ἐξιλάσχομαι; Ps 105:30 LXX).⁷⁸ My suggestion is that two features of Phinehas' legacy may contribute

76 Though some translations attempt to attenuate Phinehas' expression of God's zeal (NIV: "he was as zealous as I am for my honor among them"), Levine correctly translates the Hebrew "by zealously enacting my zeal" and comments, "Phinehas expressed God's own zeal; he acted on his behalf" (*Numbers 21–36*, 289). Some manuscripts considered by the editors of the Göttingen Septuagint do contain the reading με in Num 25:11, which would leave the first person pronoun as the accusative subject of the articular infinitive (thus NETS: "when I was jealous with jealousy among them"). Such a variant may be evidence of the difficulty some interpreters had with such a unique claim, but the preferred reading is μου. It is important to observe how slavishly the LXX follows the MT at Num 25:11:

בְּקִנְאוֹ אֶת־קִנְאוֹתַי בְּתוֹכֶם

ἐν τῷ ζηλώσαί μου τὸν ζῆλον ἐν αὐτοῖς

In the MT, the direct object particle makes it clear that 'zeal' is the object (אֶת־קִנְאוֹתַי). The MT also makes it clear that it is 'my zeal,' which is accounted for by the μου in the LXX. Thus we should translate the phrase something like "when he was zealous with my zeal" or "by zealously enacting my zeal." There is no third person pronoun ('he') in the Greek (cf. ἐν τῷ ζηλώσαι αὐτὸν in Sir 45:23–34), but the subject of the sentence is Phinehas and it would seem that the word με would be required to shift the subject to the first person.

77 See also 4 Macc 18:12 (τὸν ζηλωτὴν Φινεες); *Hel. Syn. Pr.* 8:4–5 ("Phinehas the priest").

78 It is true that the NRSV misleads by translating פלל in the *piel* as "intercede" (cf. BDB 813; HALOT 933; David A. Bernat, "Phinehas' Intercessory Prayer: A Rabbinic and Targumic Reading of the Baal Peor Narrative," *JJS* 58, no. 2 [2007]: 266 n. 9), but even without the interpretation of Ps 105:30 LXX (ἐξιλάσχομαι 'appease'), Ps 106:31 (עֲדֵי־עוֹלָם 'לדר ודר עד-עולם')

to our investigation of the theological underpinnings of Paul's words in 2 Cor 11:2a: Phinehas' status as *priest* and *father*.

Phinehas and Priesthood

Because of his ζήλος, in Num 25:13 Phinehas is bestowed with the 'covenant of priesthood forever' (ברית כהנת עולם; LXX διαθήκη ιερατείας αἰωνία). This priestly status was taken seriously by later interpreters, starting in the Scriptures themselves (Ps 106:30; Jdg 20:28; 1 Chr 6:4, 50; Ezra 7:5) and continuing into rabbinic times.⁷⁹ Despite the violence of Phinehas' deed, in Num 25:12 the covenant that YHWH grants Phinehas is a 'covenant of peace' [διαθήκην εἰρήνης; MT בריתי שלום]. For Philo, these rewards of peace and priesthood are bound together:

But Phinehas the priest [was] zealous with the zeal that is on behalf of God [Φινεῆς δὲ ὁ ἱερεὺς ὁ ζηλώσας τὸν ὑπὲρ θεοῦ ζήλον] . . . , on account of which—since foolishness [ἄφροσύνη; cf. 2 Cor 11:1] has been cut off—the soul receives a double prize and inheritance: peace and the priesthood (εἰρήνην καὶ ἱερωσύνην), kindred and sisterly virtues.⁸⁰

Likewise, Sirach provides no details of Phinehas' violent actions, but credits his ζήλος with making atonement for Israel and earning the covenant of peace:

Phinehas son of Eleazar ranks third in glory because he was zealous [ἐν τῷ ζηλώσαι αὐτὸν] in the fear of the Lord, and standing firm when the people turned away, in the noble readiness of his soul; and he made atonement [ἐξιλάσατο] for Israel. Therefore a covenant of peace [διαθήκη εἰρήνης] was established with him, that he should be leader of the sanctuary and

clearly echoes the language of the 'covenant of *priesthood* forever' in Num 25:13 (ברית עולם כהנת). The Writings targum renders Ps 106:30 with צלה in the Pael ('pray'). As Bernat shows, many Rabbinic sources take ויפלל ('he adjudicated') as if it read ויתפלל ('he prayed'), and certainly made use of Ps 106:30 as the scriptural underpinning of the Phinehas-prayer tradition ("Intercessory," 266 n. 9).

79 E.g., *Sifre Deut.* 165; see further below. As Nils Martola rightly observes, "For posterity this was the whole point of the text" (*Capture and Liberation: A Study in the Composition of the First Book of Maccabees* [Åbo: Åbo Akademi, 1984], 211).

80 *Leg.* 3.242; cf. *Post.* 183: ζηλώσας τὸν θεοῦ . . . ζήλον, ἄθλων τοῖς μεγίστοις δυοὶ τετίμηται καὶ κατέστεπται, εἰρήνη καὶ ἱερωσύνη· τῇ μὲν, ὅτι ἀδελφὸν ἐστὶν εἰρήνην καὶ ὄνομα καὶ ἔργον ("zealous with the zeal of God, he was honored and crowned with the two most valuable of all prizes, peace and the priesthood; the one, because both his name and his deed are peace").

of his people, that he and his descendants should have the dignity of the priesthood [ἱερωσύνης] forever.⁸¹

Thus Philo and Sirach agree that ζήλος (especially ‘to be zealous with zeal’) is the mark of Phinehas, and that Phinehas is the priest whose actions atone for the people and who is granted a covenant of peace.

A number of other sources reveal a second component of Phinehas’ priestly legacy: his *intercession*. That Phinehas’ primary role is that of intercessor is especially noticeable in rabbinic literature. For example, we read in *Sifre Deuteronomy*, “he saw that there was not among them a human to beg for mercy for them like Phinehas, as it says, ‘And Phinehas stood and prayed [פָּלַח in the *hitpael*].’”⁸² As we have seen in Chapter Two, already in the first century, Pseudo-Philo considered Phinehas’ role as intercessor to be the primary feature of his legacy.⁸³ There we saw that God’s favorable answer in *L.A.B.* 47.3 is tied to Phinehas’ zeal, but comes in response to Phinehas’ *prayer*.

Phinehas as Father

It remains to be seen whether this priestly legacy of Phinehas sheds light on Paul’s thinking in 2 Corinthians, but a final dimension of Phinehas’ legacy is especially tantalizing given the placement of Paul’s words within the marriage metaphor. Recalling that in 2 Cor 11:2 Paul puts himself in the Phinehas-like role of conveying God’s ζήλος and then portrays himself as a father to the Corinthians, we turn now to the portrayal of Mattathias in 1 Maccabees.

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- 81 Sir 45:23–24. On the question of whether Sirach leaves out the violent details because this deed would be unfitting for a priest, cf. Kenneth Pomykala’s remarks: “Ben Sira’s appeal to Num 25:6–13 appears to presume knowledge of Phinehas’s actions described there. . . . In any event, Ben Sira’s characterization of Phinehas as interceding for Israel to turn away the Lord’s anger captures his priestly role and supports the portrait of Phinehas Ben Sira sought to draw” (“The Covenant with Phinehas in Ben Sira [Sirach 45:23–26; 50:22–24],” in *Israel in the Wilderness: Interpretations of the Biblical Narratives in Jewish and Christian Traditions* [ed. Kenneth Pomykala; Leiden: Brill, 2008], 22). As Feldman argues, Josephus’ Roman audience led him to downplay the importance of Phinehas because Phinehas takes the law into his own hands. Earlier writers (including Paul) had no such problems with ‘Phinehan zeal’ (“Portrayal,” 331).
- 82 *Sifre Deut.* 326; translated by Bernat, “Intercessory,” 269; cf. *Sifre Num.* 131; *Num. Rab.* 20:25. Bernat points out that the equation of prayer with the plea for mercy is fully explicit in texts such as *bBer.* 26a, and considers these and a range of other rabbinic examples to be “an illustration of a larger post-Biblical inclination to count intercessory prayer among the key Priestly functions” (“Intercessory,” 275).
- 83 It is true that Pseudo-Philo says nothing about God rewarding Phinehas with a covenant or the high priesthood, but he clearly functions as priest and commits the high priesthood to Eli at Shiloh (*L.A.B.* 50:3; cf. 48:2).

There are differences between Paul and Mattathias, to be sure (Mattathias' violent actions earn him the comparison with Phinehas, whereas Paul places his violence in the past [Phil 3:6; Gal 1:14]), but the similarities are striking.⁸⁴ In particular, Mattathias' zeal for the purity of the temple manifests itself in sacrificial action (just as the priesthood is central in Sirach and Philo).⁸⁵ But even more intriguing is the follow-up description of Phinehas several verses later in 1 Macc 2:54. In addition to the references to the priesthood and to ζήλος (again with a cognate construction), Phinehas alone of all the 'fathers' mentioned (Abraham, Joseph, Joshua, Caleb, David, Elijah, Hananiah, Azariah, Mishael, and Daniel; 1 Macc 2:51–60) is singled out as *our father*:

Φινεες ὁ πατήρ ἡμῶν ἐν τῷ ζηλώσει ζήλον ἔλαβεν διαθήκην ἱερωσύνης αἰωνίας.

Phinehas *our father*, when he was *zealous with zeal*, received the covenant of everlasting priesthood.⁸⁶

84 "And Mattathias answered and said with a loud voice, 'If all the nations which are in the realm of the king obey him so as to apostatize, each one from the religion of their fathers, and adopt his commandments, both I and my sons and my brothers will walk in the covenant of our fathers [ἐν διαθήκῃ πατέρων ἡμῶν] . . .'. And Mattathias saw [a man's apostasy], and he became zealous [ἐζήλωσεν], and his kidneys trembled, and his anger arose in judgment; and running, he slaughtered [ἔσφαξεν] him on the altar and killed the agent of the king, who was forcing them to sacrifice at that time, and tore down the altar. And he became zealous for the law [ἐζήλωσεν τῷ νόμῳ] as Phinehas had done against Zambri son of Salom. And Mattathias cried out in the city with a loud voice, saying, 'Let everyone who is zealous for the law [ὁ ζήλων τῷ νόμῳ] and is upholding the covenant follow after me'" (1 Macc 2:19–27).

85 σφάζω is a sacrificial term (e.g., Num 11:22; Isa 14:21). As Martola argues, "the word has been chosen with care and that the author quite seriously regards Mattathias' deed as a cult act . . . an act of expiation" (*Capture and Liberation*, 218–221). For an examination of the similarities between Greek Sirach and 1 Maccabees, see Pomykala, "Covenant," 33.

86 Scholars such as Thomas Hieke note the unique exemplary position granted to Phinehas: "the covenant [is] specified with Phineas, who is venerated as forefather and patron (ὁ πατήρ ἡμῶν), as the covenant (pact) of priesthood for all times. . . [The description in 1 Macc 2:54] lifts Phineas' deed to an exemplary level: The issue is not about killing but about zeal for God's sake" ("The Role of 'Scripture' in the Last Words of Mattathias [1 Macc 2:49–70]," in *The Books of the Maccabees: History, Theology, Ideology* [ed. Géza G. Xeravits and József Zsengellér; Leiden: Brill, 2007], 66–67). Martola similarly writes that "2,54 is the only verse in praise of the fathers in which a direct relationship with the speaker and his age is established. When Mattathias says of Pinhas that he is 'our father', he breaks out the statement on Pinhas and relates it to what is told in the main course of events. The statement is ambiguous, probably intentionally so. It can mean both: 'Pinhas, our father,

Obviously we would be remiss to cite this one reference in 1 Maccabees as ‘proof’ that Paul refers to Phinehas and thus thinks of himself as father to the Corinthians in 2 Cor 11:2.⁸⁷ It is true that every new reading, especially one with little modern or ancient precedent, will at first seem suggestive more than convincing.⁸⁸ And indeed my reading of 2 Cor 11:2a will remain more suggestive than certain. Yet this reading has the advantage that the reason it has *not* been explored is clear: interpreters insist that the language of divine ζήλος must refer to ‘jealousy’ in the context of the marriage metaphor.⁸⁹ And clearly it does. My argument is simply that we not *restrict* the use of this language to the marriage metaphor,⁹⁰ and that we consider how

received by his ardent zeal an eternal covenant . . .’, and: ‘Pinhas, our father in ardent zeal, received an eternal covenant . . .’. That the statement can probably be regarded as intentionally ambiguous is to be seen from the fact that the relationship with Pinhas is established in both ways in the preceding account; on the one hand genealogically in 2,1, on the other hand with respect to the act in 2,15–28” (*Capture and Liberation*, 220). This point is also emphasized by Friedrich V. Reiterer (“Die Vergangenheit als Basis für die Zukunft Mattatias’ Lehre für seine Söhne aus der Geschichte in 1 Makk 2:52–60,” in *The Books of the Maccabees: History, Theology, Ideology* [ed. Géza G. Xeravits and József Zsengellér; Leiden: Brill, 2007], 89); cf. Dane C. Ortlund (“Phinehan Zeal: A Consideration of James Dunn’s Proposal,” *JSP* 20 [2011]: 313).

- 87 Paul would not be the only Jewish writer to combine the role of priest and father in speaking of his pastoral role. For instance, we read in the *Damascus Document*, “[The Priest] shall love them as a father loves his children [עליהם כאב לבניו]” (CD 13.9).
- 88 Another problem that attends readings of this kind is the question of whether a group of largely Gentile believers in Corinth are likely to be familiar enough with the writings of Philo, Sirach, 1 Maccabees, or even Numbers 25 to catch the allusion to Phinehas. This, again, is a persistent problem in intertextual studies that can not be fully addressed here. However much we can or cannot prove that Paul instructed his Gentile converts in the Scriptures, it is at least clear that Paul is not averse to employing complex scriptural allusions and echoes that seem (to us at least) very likely to be lost on his first readers. In fact, I would suggest that ζήλος is far less foreign to Paul’s readers than many other scriptural terms that he employs.
- 89 E.g., Jan Lambrecht insists that “[j]ealousy’ is meant here rather than ‘zeal’” because “[t]he term pertains to the marriage imagery that is clearly dominant in the remainder of v. 2” (*Second Corinthians* [SP 8; Collegeville: Michael Glazier, 1999], 172–73).
- 90 The question of the reach of metaphors in general is beyond the scope of this monograph, but here it will suffice to note that 1) metaphors are by their very nature multivalent and 2) metaphorical terms and concepts are frequently employed precisely because they accomplish multiple purposes. As Dominika A. Kurek-Chomycz notes: “The imagery of 2 Cor. 11:2–3, including the biblical reference, is not as simple as it could seem at first sight and the verse may be subject to different interpretations” (“Sincerity and Chastity for Christ: A Textual Problem in 2 Cor 11:3 Reconsidered,” *NovT* 49, no. 1 [2007]: 55). Likewise,

well reading Paul's words as an allusion to Phinehas in 11:2a fits the logic of 2 Corinthians. This is because the priestly, fatherly zealot Phinehas captures something of the role Paul envisions for himself in relation to the Corinthians. We may consider at least four factors that strengthen the case.

First, there are other instances in which Paul alludes to a scriptural figure or theme without being specific about the name, such as Paul's allusion to the prophetic call of Isaiah (or Jeremiah) in Galatians 1. One could argue that an allusion to the 'prophetic call genre' is more commonly utilized than a reference to Phinehas (cf. Luke 3:1–20) and is perhaps better supported by Paul's frequent use of Isaiah. But if ἐκ κοιλίας μητρός μου (Gal 1:15; Isa 49:1 LXX; cf. Jer 1:5) is enough to suggest that Paul "thought of his apostleship . . . in terms of Israelite prophethood,"⁹¹ perhaps ζηλω γὰρ ὑμᾶς θεοῦ ζηλω (2 Cor 11:2; cf. Num 25:11) can be read as an indicator of Paul's Phinehas-like understanding of his role in reconciling the Corinthians to Christ.

Second, for Jews in the first century (including those writing to a non-Jewish audience) Phinehas is clearly *not* an obscure figure whose importance pales compared with that of Abraham, Moses, or the prophets. Philo deals with the deed of Phinehas in eight of his essays (*Leg.* 3.86–87, *Post.* 54.182–185, *Ebr.* 17–18, *Conf.* 57, *Mut.* 18.108, *Mos.* 1.55.301–304, *Spec.* 1.10.56–57, and *Virt.* 7.41).⁹² Josephus goes to great length to minimize the vigilante aspect of Phinehas, but nevertheless deals extensively with him in *Ant.* 4.152–53 and spills a great deal of ink on the topic of ζηλος and the Zealots.⁹³ In addition, as we saw in Chapter Two, Pseudo-Philo mentions Phinehas in seven passages (*L.A.B.* 24.4; 28.1–3; 46.1–47.10; 48.1–2; 50.3; 52.2; 53.6) as a "kind of lietmotif, a symbol of the work of the priesthood and of the importance of loyalty to God."⁹⁴ The only

J. Paul Sampley rightly says of 2 Cor 11:2: "This is a very compact, laconic statement which presupposes on the part of the readers a background of knowledge arising out of Paul's earlier relationship with them" (*And the Two Shall Become One Flesh: A Study of Traditions in Ephesians 5:21–33* [Cambridge: Cambridge University Press, 1971], 81), and Aida B. Spencer notes that Paul "packed meaning in metaphor, irony, parallelism and the careful use of images . . . [and t]oday Paul's irony and indirectness may appear to cloud his message for readers" ("The Wise Fool [and the Foolish Wise]: A Study of Irony in Paul," *NovT* 23, no. 4 [1981]: 360).

91 Richard N. Longenecker, *Galatians* (WBC 41; Dallas: Word, 1990), 30. There are, of course, further instances in which Paul speaks of his call (e.g., Rom 1:1; 1 Cor 1:1), but the point here is that the allusion to Isaiah/Jeremiah is accomplished by a similarly (perhaps deceptively) terse phrase.

92 This list of passages agrees with that provided by Feldman ("Portrayal," 316).

93 Cf. Hengel, *Die Zeloten*.

94 Feldman, "Portrayal," 316.

figures mentioned this many or more times in *L.A.B.* are Moses, Aaron, Abraham, and Jacob.

Third, Paul's references to his own ζήλος elsewhere are also reminiscent of Phinehas. As we have seen in Chapter Three, Paul famously characterizes himself as a “ζηλωτής for the traditions of my forefathers [πατρικῶν]” in Gal 1:14, and in Phil 3:6 his zeal is defined by his persecution of those perceived as flouting the law (κατὰ ζήλος διώκων τὴν ἐκκλησίαν). Thus the brief allusion in 2 Cor 11:2 is the not the only evidence we have that Paul thinks of himself in Phinehas-like terms.⁹⁵

Finally, Paul would not be the only writer of his time to utilize Phinehas as a rhetorical trope without naming him. Carolyn J. Sharp argues that although “the name Phinehas occurs nowhere in the Dead Sea Scrolls,” allusions to Phinehas in several sections of 4QMMT make it “certain that the tradition of Phinehas provided the writers of *MMT* with a powerful Biblical precedent for a call to active resistance of the pervasive Hellenizing of their time.”⁹⁶ That Paul draws upon different Phinehan attributes than the writers of 4QMMT is hardly surprising. Nor is it surprising, in light of Phinehas' prominent position in Jewish consciousness, that neither Paul nor the authors of 4QMMT need mention Phinehas' name to draw upon his legacy.

‘Foolish’ Zeal in 2 Corinthians 7–12

But why Phinehas? We have already seen that Phinehas came to be known for his priestly intercession, but it is not entirely clear how this feature relates to Paul's strategy in 11:2 (other than Phinehas' title as ‘father’). Perhaps the uncompromising fervor of Phinehas could be seen as a useful counter against the charges of ‘vacillation’ (ἐλαφρία; 1:17) or Paul's weak bodily presence (10:10), but if so, the allusion seems to conflict with the self-deprecating tone of the rest of chs. 11–12. Instead, my proposal is that the allusion allows Paul to describe himself as a ‘fool’ who plays a crucial, exclusive role in reconciling the Corinthians with Christ (just as Phinehas plays a decisive role in reconciling the people to God), and at the same time allows Paul to remind the Corinthians of what it

95 In his treatment of Gal 1:14 and Phil 3:6, Terence L. Donaldson rightly centralizes the atoning dimension of Phinehas's action, noting that “the most significant theological motivation for zealous activity was the belief that, as in the case of Phinehas, zeal had atoning value” (*Paul and the Gentiles: Remapping the Apostle's Convictional World* [Minneapolis: Fortress, 1997], 286; cf. “Zealot and Convert: The Origin of Paul's Christ-Torah Antithesis,” *CBQ* 51 [1989], 673–74).

96 “Phinehan Zeal and Rhetorical Strategy in 4QMMT,” *RevQ* 18, no. 2 (1997): 210, 221. Sharp offers a compelling analysis of the allusion to Ps 106:31 (Section C, lines C 31f), the sustained Phinehas-like Deuteronomic polemic against apostasy (Section C lines C 4, 14f, 18, 20), and several other passages.

means to demonstrate ζήλος in light of the cross. That is, when Paul emphasizes his Phinehas-like ζήλος at the outset of the 'fool's speech,' he invites reflection on his earlier descriptions of ζήλος in chs. 7–9. In what follows, I will briefly examine how the language of ζήλος functions as shorthand for the exclusive, imitative, and hortative aspects of his relationship with the Corinthians.

'Zeal' and 'Emulation' in the Mental Grab-Bag for Ζήλος

In our investigation of Paul's use of ζήλος in Chapters 1–2, we saw that Paul's uses of ζήλος resist tidy classification as 'zeal' or 'emulation.' That is, when Paul describes his ζήλος for the Corinthians (ζηλω . . . ὑμᾶς; 11:2) and the Corinthians' ζήλος for him (ζήλον ὑπὲρ ἐμοῦ; 7:7),⁹⁷ this reciprocity can involve both a deep concern for the other ('zeal') and imitation of the other ('emulation')—we need not choose between these, since the grab-bag includes both, and both are activated in this context.⁹⁸ Paul's text 'shapes' the word group, thereby prompting mental images associated with both a Phinehan 'zeal' (for the protection of the purity of the law/temple/covenant) and the familiar Hellenistic concept of 'emulation' of a person or quality. One can imagine Paul thinking not only of Phinehan 'zeal' as it comes to expression in Jewish literature, but also of 'emulation' as it comes to expression in writers like Isocrates and Epictetus:

If you will but remember your father's principles [τὰς τοῦ πατρὸς προαίρεσεις], you will have from your house a good example [παράδειγμα] of what I am saying to you . . . for he prized more those who were devoted to him [σπουδάζουσιν] than those who were his kin by blood . . .

97 As Harris notes regarding 7:7: "With the repeated ὑμῶν and its delicate placement each time between article and noun, we have a hint of a splendid new complementarity: what previously had been true of Paul in his dealings with the Corinthians—longing, mourning, enthusiasm—had now become true of the Corinthians themselves in their relation to their spiritual father" (*Second Epistle*, 531).

98 Bieringer speaks of the kind of relationship between the passages using the language of ζήλος that I am proposing in his remarks about about 2 Cor 11:2 and mutuality: "Paul is also filled with God's zeal (jealousy) for the Corinthians (ζηλω γὰρ ὑμᾶς θεοῦ ζηλω in 11,2a), while the key terms to acknowledge their change of attitude toward him in 7,5–16 are zeal (ζήλος in 7,7,11) and earnestness/zeal (σπουδή in 7,11,12). At least partially the community seems to reciprocate his zeal for them with their zeal for him. It is thus obvious that the good news of the change of attitude at Corinth included for Paul that the community treated him as he treated them. At least in some respects they now acted toward Paul as he acted toward them. Statements about realized mutuality can, however, only be found in 1,1–2,13 + 7,5–16. In 5,11–7,4 and chapters 8–9 we encounter . . . passionate appeals to normalize the relationship by reciprocating" ("Divine Jealousy," 250).

[You should] pattern your life after his example [παράδειγμα], regarding his conduct as your law and *becoming an imitator and emulator of your father's virtue* [μιμητὴν δὲ καὶ ζηλωτὴν τῆς πατρῶας ἀρετῆς γιγνόμενον] . . . for it is a shame for children [παίδας] not to imitate the noble zealots [σπουδαίους] among their ancestors.⁹⁹

The man who is going to please and obey [the gods] must endeavor as best he can to resemble them. If the deity is faithful, he also must be faithful [εἰ πιστόν ἐστι τὸ θεῖον, καὶ τοῦτον εἶναι πιστόν] . . . in everything he does, he must act therefore as an *emulator of God* [ὡς θεοῦ τοίνυν ζηλωτὴν].¹⁰⁰

Paul's ζῆλος for the Corinthians' singular devotion to Christ (like Phinehas' ζῆλος for the exclusive relationship between God and the people) derives from God's own ζῆλος, and the Corinthians reciprocate by 'emulating' Paul:

[H]e told us of your longing, your mourning, your zeal for me [τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ], so that I rejoiced still more. . . . So although I wrote to you, it was not on account of the one who did wrong, nor on account of the one who was wronged, but in order that your zeal for us [τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν] might be revealed to you before God (2 Cor 7:7–12).¹⁰¹

As discussed above, Paul's 'imitation' language must be extended to include the language of ζῆλος, including reciprocal ζῆλος, especially in connection with Paul's role as a parent. The cluster of images in 2 Corinthians 11–12 (Paul as father, strength in weakness, Paul's reputation as one who is foolish, weak, and dishonorable) share a host of features with passages that are typically discussed when thinking of imitation, not least 1 Cor 4:8–16 (e.g., 'fools' [μωροί; 1 Cor 4:10; ἄφρων/ἄφροσύνη; 2 Cor 11:1, 16–17, 19, 21]; 'weak' [ἀσθενής/ἀσθενέω; 1 Cor 4:10; 2 Cor 10:10; 11:21, 29; 12:10; 13:4, 9]; and 'father' [1 Cor 4:15; cf. 2 Cor 11:2]).¹⁰²

99 Isocrates, *Demon.* 11.

100 Epictetus, *Diatr.* 2.14.

101 On the issue of Paul's shift to the word σπουδή, I agree with Vegge that in this context "In 7:7–12 σπουδή is used synonymously with ζῆλος (zeal) . . . [and since σπουδή is a key word in 8:7–8] the Corinthians' participation in this collection functions as a practical test of their willingness to be reconciled with Paul" (*Reconciliation*, 234); cf. Furnish (*11 Corinthians*, 387); Barrett (*Second Epistle*, 211); Thrall, *Second Epistle*, 1:544–7.

102 Several commentators have noted the similarities between 2 Cor 11:2; 1 Cor 4:14–16; and Gal 4:12–20; cf. Jan Lambrecht, "Like a Mother in the Pain of Childbirth Again: A Study of Gal 4:12–20," in *Collected Studies on Pauline Literature and on the Book of Revelation* (AnBib 147; Rome: Editrice Pontificio Istituto Biblico, 2001), 194; David E.

Paul's Idea of 'Emulation' Defies Cultural Expectations

It is appropriate, then, to allow the 'shaping' of the ζῆλος- word group in chs. 7–9 influence our reading of the language of ζῆλος in 11:2. But what exactly does this 'emulation' look like in chs. 7–9, and how is it related to Paul's allusion to Phinehas in 11:2? The key point is that against cultural expectations,¹⁰³ Paul calls for the Corinthians to have ζῆλος for *people* (Paul in 7:7; cf. the Macedonians in 8:1–7) and *pursuits* (the collection for the poor in Jerusalem in 9:2 [σπουδή])¹⁰⁴ that are 'weak' and 'afflicted'.¹⁰⁵ The literary and epigraphical record is clear that one 'emulates' *noble* people or qualities, and certainly *not* people or qualities that are viewed as lowly or weak.¹⁰⁶ But this is precisely what Paul beckons the Corinthians to do: they are to emulate the weak, foolish, mad zealot Paul (characteristics that are emphasized both in chs. 11–12 and in chs. 7–9), and they are to demonstrate their zeal in ways that defy cultural expectations.

Garland, *2 Corinthians* (NAC 29; Nashville: Broadman & Holman, 1999), 481; Victor Paul Furnish, *11 Corinthians* (AB 32A; Garden City, N.Y.: Doubleday, 1984), 486. Craig S. Keener also rightly draws our attention to the sacrificial tone of 1 Cor 4:6–21: "Here Paul offers himself as an example of genuine sacrificial service... by listing his sufferings" (*1–2 Corinthians*, 45).

- 103 Laurence L. Welborn has observed that the appeal to ζῆλος is consistently found in letters of reconciliation ("Paul's Appeal to the Emotions in 2 Corinthians 1.1–2.13; 7.5–16," *JSNT* 82 [2001]: 56). Welborn cites the example of Demosthenes, who appeals to the Athenians' zeal for honor to impel them to enact his restoration: "The record upon which I passed scrutiny as your servant was of such a kind as to make you envied (ζήλοῦσθαι) by all because of it" (*Epist.* 2.5 [trans. Welborn]).
- 104 We might also include as 'pursuits' grieving (τὸ κατὰ θεὸν λυπηθῆναι) and 'punishment' (ἐκδίκησις) in 7:11. As Frank J. Matera observes, in the Corinthians are zealous in their efforts to rectify the situation by punishing the offender (ἀλλὰ ζήλον, ἀλλὰ ἐκδίκησιν; 7:11), but the zeal is on Paul's behalf (ὑπὲρ ἐμοῦ; 7:7) (*11 Corinthians: A Commentary* [Louisville: Westminster John Knox, 2003], 174). This is again an illustration of how Paul's use implies both zeal and emulation.
- 105 Cf. ἀσθενής/ἀσθενέω in 1 Cor 2:3; 4:10; 9:22; 2 Cor 10:10; 11:21, 29–30; 12:5, 9–10; 13:4, 9; and θλιψίς in 2 Cor 7:4; 8:2, 13; cf. 1:4, 8; 2:4; 4:17; 6:4; 8:13.
- 106 Among many examples, we might consider the following inscription from central Greece, written sometime after 37 CE: πολλοί τε ζηλωταὶ γίνονται τῶν ἀγαθῶν τῶν εἰς τὴν πόλιν μαρτυρουμένων τῶν πρώτων ("And many may become emulators of the good deeds of the foremost, which are testified to in the city"; *IG VII*² 2712). Likewise, Isocrates speaks of emulating and imitating kings (ζηλώσαι δὲ καὶ μιμήσασθαι... βασιλείας; *De pace* 142) and emulating and imitating a father's virtue (μιμητὴν δὲ καὶ ζηλωτὴν τῆς πατρῶας ἀρετῆς; *Demon.* 11), and he advises that "if you envy those with fame, imitate their deeds" (ὣν τὰς δόξας ζηλοῖς μιμοῦ τὰς πράξεις; *Ad Nic.* 38).

The specific outworking of this paradoxical and redirected ζήλος is their participation in the collection for the saints.¹⁰⁷ Not unlike Paul's redirection of the Corinthian's rivalrous and disruptive zeal toward a zeal characterized by ἀγάπη in 1 Cor 12:31–14:1, in 2 Corinthians 7–9 Paul calls for the Corinthians to “[direct] their zeal at a useful gift, which reaps little glory.”¹⁰⁸ Here again, the context in which Paul uses the language of zeal is that of mutual emulation—the Macedonians imitate the ζήλος of the Corinthians (τὸ ὑμῶν ζήλος ἡρέθισεν τοὺς πλείονας; 9:2), and now the Corinthians are to reciprocate (cf. 9:3–15). Clearly there is a rhetorical strategy in play. Paul implies that his opponents ‘corrupt’ and ‘take advantage’ (οὐδὲνα ἐφθείραμεν, οὐδὲνα ἐπλεονεκτήσαμεν; 7:2), whereas the Corinthians will be known for their generosity (ἀπλότης; 9:11, 13). But here again, by framing the issue as that of ‘zeal’ (9:2),¹⁰⁹ Paul transforms and redirects the rivalry between the provinces into loving zealous action.¹¹⁰

By referring to the Corinthian's earlier emulation of him in ch. 7, then tying this ζήλος for him with the Corinthians' ζήλος that stirs the Macedonians toward participation in the collection for the poor in chs. 8–9, Paul is in a position to define his own ζήλος for the Corinthians.¹¹¹ Aware of the outrageousness of the claim to have the very ζήλος of God, Paul intentionally depicts his relationship with the Corinthians using a cognate expression that conjures up thoughts of Phinehas in 11:2a. Yes, Paul is like a father who is responsible for ensuring that his daughter be pure as she waits to be united with her husband. But more

107 As Keener writes, “Paul is counting on the Corinthians' zeal for him (7:7) translating into continued zeal for the collection (9:2)” (1–2 Corinthians, 211).

108 Smit, “Two Puzzles,” 255; cf. Spencer, “Wise Fool,” 360.

109 Pace Harris, who thinks ζήλος in 9:2 is “simply a more intense form of προθυμία” (Second Epistle, 621)—the context shows that Paul selects ζήλος to imply *imitation*. As seen in the inscriptions cited in this chapter as well as in Chapter Three, the ζήλος word group was commonly used in honorific inscriptions to encourage benefactors to imitate the giving of those who came before (see further David J. Downs, *The Offering of the Gentiles: Paul's Collection for Jerusalem in Its Chronological, Cultural, and Cultic Contexts* [Tübingen: Mohr Siebeck, 2008], 133).

110 Matera also notes Paul's ‘play’ on the rivalry between the Corinthians and the Macedonians (11 Corinthians, 201).

111 Obviously my phrasing here assumes the literary integrity of 2 Corinthians. It is beyond the scope of this monograph to consider the ramifications of my thesis for and in light of various partition theories, but if my thesis regarding the coherence and interconnectivity between the occurrences of ζήλος in 2 Corinthians is plausible, it might be viewed as evidence in favor of unity.

specifically, Paul is 'our father Phinehas,' who appropriates of the very zeal of God and whose actions uniquely ensure the Corinthians' reconciliation.¹¹²

Synthesis and Conclusion

We have seen that reading ζηλω γὰρ ὑμᾶς θεοῦ ζηλω in 2 Cor 11:2a as an allusion to Phinehas prompts us to take seriously Paul's use of the concept of ζηλος ('zeal'/'emulation') in 2 Corinthians as shorthand for the exclusive and imitative aspects of his relationship with the Corinthians. By alluding to Phinehas' ζηλος at the outset of the 'fool's speech,' Paul reciprocates the Corinthians' paradoxical ζηλος for him (7:7) and simultaneously associates ζηλος with his fundamental conviction that divine power is revealed in human weakness (cf. 11:1–2, 30). Paul's 'foolish' ζηλος is reflected by Titus' zeal (σπουδή) for the Corinthians (τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν; 8:16), and characterizes the kind of exemplary behavior the Corinthians had and must regain (9:2).

Joseph Zmijewski, in his stylistic analysis of Paul's *Narrenrede* (2 Cor 11:1–12:10), lists among the situational factors that most affected Paul's style 1) Paul's relationship to the Corinthians and to Paul's opponents active within it, and 2) Paul's objective to defend himself against the charges of his critics, to explain his apostleship, and to restore his congregation to its proper role as the 'bride of Christ.'¹¹³ We have seen that as Paul puts language of ζηλος to good rhetorical use, he also works out his wider theological convictions. For Paul, the gospel message redefines what is worthy of emulation and zealous pursuit, and it is this 'foolishness' that lies at the heart of Paul's theological perspective on the connection between apostle and church.

112 Given the cultic metaphors that Paul uses in connection with the collection for the poor in chs. 8–9, it is plausible to think that Paul views his role as that of priest. As Downs notes about the collection for the saints in Romans, "the 'offering of the Gentiles' in Rom 15:16 has been entirely entrusted to the priestly service of Paul, and through him it becomes acceptable" (*Offering*, 153).

113 *Der Stil der paulinischen "Narrenrede": Analyse der Sprachgestaltung in 2 Kor 11,1–12,10 als Beitrag zur Methodik von Stiluntersuchungen neutestamentlicher Texte* (BBB 52; Köln: Hanstein, 1978), 412–24.

“I Myself am an Israelite”: Ζῆλος in the Letter to the Romans

Paul famously introduces Romans 11 by stressing the inextricable bond between himself and Israel: “I ask, then, has God rejected his people? *μὴ γένοιτο!* *I myself am an Israelite*, from the seed of Abraham, of the tribe of Benjamin” (Rom 11:1). This statement is straddled by several references to Israel’s ζῆλος in chapters 10–11, prompting a closer look at the connection between Paul’s emphatic claim about his identity as an Israelite and the motif of ζῆλος. Richard H. Bell and Dane C. Ortlund have produced monographs devoted to the ζηλ- word group in Romans, and this chapter will not engage all of the concerns represented in those book-length treatments. Rather, I ask how the linguistic framework and exegetical findings of this monograph contribute to our understanding of Paul’s use of ζῆλος in Rom 10:2; 13:13 and παραζηλώω in Rom 10:19; 11:11, 14. After addressing Ortlund’s treatment of Rom 10:2 and Bell’s reading of Rom 10:19–11:14, I expand on Bell’s suggestion that 10:2 and 10:19 should be viewed together. In light of these findings, I highlight the significance of the language of ζῆλος for Paul’s reflections on Israel; specifically, that Paul makes use of ζῆλος because it connects the language of Deuteronomy 32, Paul’s own experience, and the experience of Israel with Paul’s emphasis on the unity of Christ-followers.

“Zeal Without Knowledge”: Dane C. Ortlund and Romans 10:2

I have addressed Ortlund’s thesis in Chapters 1–2 above, noting my dissatisfaction with Ortlund’s decision to treat only the instances he deems ‘Jewish zeal’ (Rom 10:2; Gal 1:14; Phil 3:6) in his exploration of ‘the concept of zeal’ in Paul. In Chapter Three, we saw that Paul’s approach to ζῆλος in Galatians is incomplete if Gal 4:17–18 is not considered alongside Gal 1:14. In this chapter, I address a similar difficulty relating to Romans: Ortlund scarcely mentions the occurrences of παραζηλώω that follow the instance of ζῆλος in Rom 10:2.¹

1 In Ortlund’s entire monograph, Rom 10:19; 11:11, 14 are mentioned only twice. The first is a passing reference to Bell’s monograph (“Whereas our specific focus is 9.30–10.3, [Bell’s] is mainly 11.11–14”); the second is in a footnote in Ortlund’s survey of Second Temple texts, where

Ortlund does not disagree with the assessment of Bell and others that the παρα- prefix simply makes ζηλόω transitive ('move to ζηλος').² Rather, he omits these passages because he assumes that they have no bearing on his reading of 'zeal without knowledge' (ζηλον . . . οὐ κατ' ἐπίγνωσιν) in Rom 10:2.³

This is a costly omission, even given the parameters of Ortlund's thesis. His central aim is to combat what he views as an overemphasis on the 'ethnic dimension' of Israel's zeal in 10:2, a position most rigorously defended by James D.G. Dunn. "The trouble with Israel's zeal," writes Dunn, "was that it was too nationalistically centered, too much concerned to defend national prerogative as the people of (the one) God."⁴ Ortlund is concerned that by focusing too sharply on this ethnic dimension (a key feature of Dunn's understanding of the 'New Perspective'), Dunn "throws Paul's core concern out of balance." For Ortlund, this means making zeal in Rom 10:2 too particular:

Whereas Dunn and others see zeal in Paul as earnest devotion to God, *the God of Israel*, it is more accurate to emphasize that zeal in Paul is *earnest devotion to God*, the God of Israel. Zeal in Rom. 10.2 includes but ought not be limited to nationalistic concerns. It is, in short, a zeal to obey. This accords with what we have observed in the way zeal is spoken of in the Old Testament and Second Temple Judaism.⁵

My interest is not primarily to adjudicate the debate between Dunn and Ortlund, but to expand the conversation to include the other occurrences of the ζηλ- word group in Romans, especially in chs. 10–11. Given the methodological framework established in Chapter One, rather than asking

παραζηλωσις is viewed as "a more general zeal" in *T. Zeb.* 9.8 (*Zeal Without Knowledge: The Concept of Zeal in Romans 10, Galatians 1, and Philippians 3* [London: T&T Clark, 2012], 4, 89).

2 *Provoked to Jealousy: The Origin and Purpose of the Jealousy Motif in Romans 9–11* (WUNT 2:63; Tübingen: J.C.B. Mohr, 1994), 27–43; cf. BDF, 83 (§150). See also Robert Jewett, who believes that "Bell is justified in placing the use of παραζηλοῦν in relation to ζηλος" (review of Richard H. Bell, *Provoked to Jealousy*, CRBQ 8 [1995]: 172; cf. *Romans: A Commentary* [Hermeneia; Minneapolis: Fortress, 2007], 645). It should also be noted that in the Patristic period the verb is also taken in an intransitive sense (e.g., John Chrysostom, *Hom. Col.* [PG 62:363], citing Ps 36:1).

3 *Zeal Without Knowledge*, 62–63 n. 5; 115–16; cf. my treatment of Ortlund's rationale in Chapter Two. Ortlund overtly excludes παραζηλόω in a previous article ("'Zeal Without Knowledge': For What Did Paul Criticize his Fellow Jews in Romans 10:2–3?" *WTJ* 73, no. 1 [2011]: 23 n. 2).

4 *Romans* (WBC 38; Nashville: Thomas Nelson, 2003), 2:595; cited in Ortlund, *Zeal Without Knowledge*, 134.

5 *Zeal Without Knowledge*, 135; italics original.

only “what ζῆλος means in 10:2,” we should ask “how does the shaping of ζῆλος throughout Romans 9–11 participate in identity-forming?” Rather than asking, “What is wrong with Israel’s ζῆλος,”⁶ we should ask “what is it about ζῆλος that enhances the rhetorical thrust of Paul’s reflections on Israel in Romans 9–11?”

First, though, it will be helpful briefly to summarize Ortlund’s reading of Rom 9:30–10:3. Ortlund’s exegesis gives surprisingly little attention to ζῆλος itself, presumably because Ortlund has devoted the first chapters of his monograph to defending the claim that Jewish zeal is primarily a zeal to obey. He begins by locating the crucial moment of chs. 9–11 in 9:6a, in which Paul affirms that God’s word to Israel has not failed. After considering ch. 9 as a whole, Ortlund makes several comments about the crucial phrase ζῆλον θεοῦ ἔχουσιν ἀλλ’ οὐ κατ’ ἐπίγνωσιν (10:2), which he translates “they have a zeal for God but not according to knowledge.”⁷ Among these comments, he notes that zeal for *God* stands in continuity with the presentation of zeal in the OT, though he admits that in Second Temple literature zeal is more often directed toward the *law* (an ethnically specific object). In addition, Ortlund makes much of the parallel between 9:31–32 and 10:2–3, which I translate here along the lines of Ortlund’s analysis:

Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν... ὅτι οὐκ ἐκ πίστεως ἀλλ’ ὡς ἐξ ἔργων.

Israel, *pursuing* a law of righteousness, did not succeed in fulfilling that law... because [they pursued it] not from faith, but as *from works* (9:31–32).⁸

ζῆλον θεοῦ ἔχουσιν ἀλλ’ οὐ κατ’ ἐπίγνωσιν. ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν ζητοῦντες στήσαι...

They have a *zeal* for God, but not according to knowledge. For, being ignorant of the righteousness of God,⁹ and *seeking* to establish their own... (10:2–3).

6 The subtitle of Ortlund’s above-cited article (“For What Did Paul Criticize his Fellow Jews in Romans 10:2–3?”) puts the focus on Israel’s fault; see further below.

7 *Zeal Without Knowledge*, 125.

8 Ortlund takes ἔργα in 9:32 to be a “cipher for general obedience to Torah” (*Zeal Without Knowledge*, 122).

9 Ortlund thinks “it makes most sense to see the main denotation of δικαιοσύνη θεοῦ in 10:3 as the gift of right standing before God, accessed by faith in Christ” (*Zeal Without Knowledge*, 131).

Ortlund notes: "Each clause speaks of Israel's earnest devotion as not only undeniable but even commendable, yet undertaken in the wrong manner," and says each is rendered defective "due to its being undertaken 'as of works'" (9:32) and "due to its lack of knowledge" (10:2).¹⁰ Finally, Ortlund rightly notes that the zeal itself is not defective, though his affirmation of the positive thrust of ζήλος is something of a trojan horse. He defines ζήλος in 10:2 as "Jewish ardency to discharge the injunctions of Torah holistically conceived, with an eye towards God," and then concludes that "Paul's articulation of Israel's fault in 9.30–10.3 is concerned not with their failure to discharge the law but with their success."¹¹ By this Ortlund means that Israel's zeal was successful within its (mistaken) frame of understanding.¹²

Ortlund also examines the related question of what Paul means by οὐ κατ' ἐπίγνωσιν (10:2). Noting the occurrences of ἐπίγνωσις in Rom 1:28 and 3:20 and rightly minimizing the difference between ἐπίγνωσις and γνῶσις (cf. Rom 2:20; 11:33; 15:14),¹³ Ortlund attempts to refute Dunn's nationally-centered explanation of the meaning of 'zeal without knowledge.' Dunn's analysis stands in need of clarification,¹⁴ but unfortunately Ortlund does little more than state his disagreement with the theological implications of Dunn's reading. Ortlund takes ἐπίγνωσις in Rom 1:28 and 3:20 to have a "strong moral dimension,"¹⁵ but makes too little of the fact that these occurrences are situated within Paul's critical statements about the *equal standing that Jews and Gentiles have before*

10 *Zeal Without Knowledge*, 126. Most interpreters agree that there is a parallel, but to see a parallel between 'pursuing' and 'zeal' is not to say that these terms are used synonymously or interchangeably in the logic of Paul's argument; see further below. In any case, 'works' and 'seeking to establish' are not necessarily the same thing.

11 *Zeal Without Knowledge*, 134–35.

12 The notion of zeal as positive yet fundamentally flawed is a common reading; see, e.g., C.E.B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans* (ICC; Edinburgh: T&T Clark, 1975, 1979), 2.514–15.

13 It is unclear, however, why Ortlund does not discuss the occurrences of γνωστός (1:19) and γινώσκω (especially 10:19; cf. 1:21; 2:8; 3:17; 6:6; 7:1, 15; 11:34).

14 Unless he means to imply that 'knowledge' means 'extreme,' Dunn is inconsistent in that he claims that "Paul does honor to his fellow Jews for the fervor of their devotion to God and his law" while at the same surmising that "zeal can go to the extreme, in this case particularly, to a nationalistic extreme . . . [a]nd it was presumably this to which Paul referred when he added the qualification 'but not in accordance with knowledge'" (*Romans*, 2:594–95). In view of the findings of this monograph, Dunn need not associate ζήλος exclusively with Paul's former persecution of the church (cf. Phil 3:6; Gal 1:14) in order to defend his view that Paul's primary target is not works-righteousness but nationalistic tendencies that retreat from the world-shattering implications of the gospel (cf. Gal 6:15; Rom 10:12).

15 *Zeal Without Knowledge*, 127.

God (Gentiles fail to acknowledge God in 1:28; Jews ignore the ‘embodiment of knowledge’ [τὴν μόρφωσιν τῆς γνώσεως] in the law in 2:20; and Paul’s description of the unified church in Rome as ‘filled with all knowledge’ [πεπληρωμένοι πάσης γνώσεως] in 15:14).¹⁶

Ortlund concludes that ἐπίγνωσις in 10:2 “appears to be the spiritual perception, superlatively clarified in light of the salvation-historical shift inaugurated with the Christ event, that right standing with God is freely given, appropriated through trust in the ‘stone’, Christ, and *thus requiring personal divestment of all self-resourced contribution to that standing*.”¹⁷ It is not clear that Ortlund has sufficiently corroborated such a reading,¹⁸ and it is here that Ortlund’s commitment to a traditional understanding of works-righteousness most comes to the fore.¹⁹ However important such theological commitments might be, if we refrain from importing such a definition into the meaning of ἐπίγνωσις in

16 See further below on Hos 4:1, 6.

17 *Zeal Without Knowledge*, 133–34; italics mine. Ortlund concludes this section: “In brief, the zeal of Rom. 10.2 is a Jewish ardency to keep Torah which, when divorced from knowledge of the gift nature of God’s righteousness, funnels into the misplaced attempt to establish one’s own righteousness” (136). Vincent M. Smiles offers perhaps a more nuanced assessment of Dunn: “Paul’s primary target was not ‘nationalism’ but ‘activism’ [in the sense that it depends on anything other than God’s grace]” (“The Concept of ‘Zeal’ in Second-Temple Judaism and Paul’s Critique of it in Romans 10:2,” *CBQ* 64, no. 2 [2002]: 297). Ortlund and Smiles are not too far apart here, but whereas Smiles rightly shifts the meaning to the larger question of what Paul means by ‘works of the law,’ Ortlund brings in language that seems somewhat premature (“personal divestment of all self-resourced contribution to that standing”).

18 On this point Ortlund cites Douglas J. Moo’s observation that μὴ ἐπὶ τῇ καρδίᾳ σου in Rom 10:6 is drawn from Deut 9:4 LXX, which he claims “goes on to speak of a self-achieved righteousness” (*Zeal Without Knowledge*, 133; cf. Moo, *The Epistle to the Romans* [NICNT; Grand Rapids: Eerdmans, 1996], 650–1). This ‘individualization’ of the Deuteronomist’s words is difficult to sustain, since Deut 9:8–29 shows that the emphasis in this section is clearly on Israel as a nation. This is not the place to address Ortlund’s reading of δικαιοσύνη τοῦ θεοῦ in 10:3 as a ‘status,’ but as N.T. Wright observes, one would ‘receive’ a status, not ‘submit’ (ὕποτάσσω) to it. Wright takes δικαιοσύνη τοῦ θεοῦ as shorthand for the covenantally loyal actions of God, and translates 10:3 as follows: “For, being ignorant of God’s righteousness, and seeking to establish a righteousness of their own, they did not submit to God’s righteousness” (“Romans,” in *New Interpreter’s Bible*, Vol. x [Nashville: Abingdon, 2002], 654–55).

19 Ortlund commendably wishes to “receive what is valid in, and yet move critically beyond, the New Perspective” (*Zeal Without Knowledge*, 176), but it is clear enough that he views works-righteousness as a principal target of Paul’s words about the law. N.T. Wright likewise characterizes Ortlund’s monograph as an attempt to reinstate an ‘old perspective’ reading (*Paul and the Faithfulness of God* [Minneapolis: Fortress, 2013], 1169 n. 495).

10:2, we are bidden to read further, since questions remain about why Paul has chosen to invoke Israel’s ζήλος as he unpacks what is lacking among his people.

“Provoked to Jealousy”: Richard H. Bell and Romans 10:19–11:14

Since Ortlund gives no attention to the remainder of chs. 10–11, we now turn to Richard H. Bell’s comprehensive treatment of the motif of ‘jealousy’ in Romans 9–11. Bell’s monograph argues that Paul’s reading of the Song of Moses in Deuteronomy 32 is the primary contributor to Paul’s reflection upon Israel in Romans 9–11 (rather than Paul’s *experience* of jealousy or some mystical *revelation*).²⁰ Although Bell’s interests are somewhat different than our own,²¹ at the heart of Bell’s argument is a rigorous examination of “what the word παραζηλόω actually means.”²² After a brief consideration of Bell’s linguistic method, I will engage Bell’s claim about the connection between the occurrences of παραζηλόω and the occurrence of ζήλος in 10:2. Then, in conversation with Robert Jewett’s criticism of Bell’s linguistic methodology, I will summarize and offer a qualified defense of Bell’s argument that the meaning of παραζηλόω in 10:19 is not the same as that in 11:11, 14.

Bell offers an exhaustive survey of the נָאֵץ word field in the OT, Qumran, and Rabbinic literature and the use of the ζηλ- word field in the LXX, classical literature, and the NT, as well as consideration of ζήλος in the Pseudepigrapha, Philo, and Patristic literature.²³ He offers no explicit description, however, of the linguistic theory underpinning his analysis. Representative of his approach is the list of twelve (!) ‘possibilities’ for the meaning of the verb παραζηλόω in Patristic literature: (*to provoke, to be envious, to become envious, to be jealous, to become jealous, to provoke to jealousy, to provoke to jealous anger, to provoke to jealousy [used in a good sense], to emulate, to excel, to be jealous/envious [middle voice], rivalry [noun form]*).²⁴ As we noted in Chapter One, a list of possibilities can be a helpful guide to account for various ad hoc meanings, but

20 It is not necessary here to critique Bell’s larger thesis, but one wonders if in his careful argument for the pervasiveness of Deuteronomy 32 in Paul’s thinking Bell downplays the importance of Paul’s general perception of God’s faithfulness.

21 Among other things, Bell weighs in on the ultimate fate of Israel (they will all be saved at the parousia) and the question of evangelism (the church must to continue to exercise a mission towards the Jews). See also Bell’s second monograph *The Irrevocable Call of God: An Inquiry into Paul’s Theology of Israel* (WUNT 184; Tübingen: Mohr Siebeck, 2005).

22 *Provoked*, 3.

23 *Provoked*, 5–43.

24 *Provoked*, 35–38.

Bell, like many others, relies too heavily on pinning down a specific polyseme (or at least ‘option’) rather than acknowledging the monosemic value of the term and then giving attention to its shaping within a discourse.

In his exegesis, however, Bell shows an admirable (and uncommon) willingness to view the occurrences of the ζηλ-word group together.²⁵ The key discussion comes in the midst of his chapter on the exegesis of Rom 10:14–21. After reiterating his claim that in 10:19 παραζηλώω takes the meaning of “provoke to jealous *anger*” (an unnecessary particularity in light of a monosemic reading of the ζηλ-word group), Bell concludes his discussion of 10:19 by noting the ‘striking’ fact that the words ζηλος and ἐπίγνωσις appear in both 10:2 (μαρτυρῶ γὰρ αὐτοῖς ὅτι ζηλον θεοῦ ἔχουσιν ἄλλ’ οὐ κατ’ ἐπίγνωσιν) and in 10:19 (ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει· ἐγὼ παραζηλώσω ὑμᾶς ἐπ’ οὐκ ἔθνη, ἐπ’ ἔθνη ἀσυνέτω παροργιῶ ὑμᾶς). His comments are worth citing in full:

Is this a simple coincidence? I deal first with the ἐπίγνωσις/γινώσκειν relationship. The knowing theme in 10.2 and 10.19 is connected in the following way. In 10.19 the question is: “Has Israel not understood/known, that the gospel was to go to the Gentiles?” The answer is: “Yes they did know (for Moses said that God was to provoke Israel to jealousy through the Gentiles)”. This answer is, however, somewhat ironic. If Israel really did know that the gospel and the salvation the gospel brings was to go to the Gentiles, would this not imply that Israel had understood the gospel and that Israel had believed the gospel? The answer Paul gives in 10.19 is therefore entirely consonant with 10.2: Israel has not understood—she has a zeal for God οὐ κατ’ ἐπίγνωσιν. Concerning the word play ζηλος/παραζηλοῦν, the following can be said. Israel has a zeal for God (or a jealousy for God, ζηλος θεοῦ) but not according to knowledge (10.2). Israel will not be saved through zeal based on ignorance but through being provoked to jealousy, which, as Rom. 11 suggests, means being provoked to emulation. Israel sees that God has a closer relationship to the Church and therefore emulates the Church. In order to bring Israel back to the right sort of ζηλος, it is necessary to go through παραζήλωσις. To emulate

25 Bell does not consider the occurrence in 10:2 an integral part of his examination of the influence of Deuteronomy 32 in Paul’s reflections, but he refers to the verse some eight times in the monograph, including in a list of linguistic similarities between Deuteronomy 32 and Romans 9–11 (*Provoked*, 279; cf. 25, 53, 98, 103–4, 189, 309–10, 360).

(Nacheifern) is an indirect way back to God. To be zealous (Eifern) was, according to the non-Christian Jew, a direct way to God.²⁶

In light of the present study, we can speak more confidently than Bell about this connection (Bell calls it a "possible word play"), but whatever one makes of Bell's claims about the implications, his instinct about the linguistic connection is exactly correct. On the one hand, this is true simply because the grab-bag for ζῆλος has been shaped by its repetition in such close proximity and by the collocate ἐπίγνωσις. On the other hand, it is remarkable how closely tied these 'suggestive' remarks are to Bell's central thesis.

Three comments are in order. First, Bell's willingness to examine 'knowledge' in 10:2 in light of 10:19 exposes the difficulty with Ortlund's exclusion of the other occurrences of the ζηλ- word group in Romans. 'Knowledge' has to do with what God has revealed in Christ, of course, but more precision is needed.²⁷ Ortlund takes the explanation (γάρ) in 10:3 as determinative, and defines 'knowledge' as assent to the claim that right standing with God requires "personal divestment of all self-resourced contribution to that standing."²⁸ Bell, on the other hand, looks to 10:19 and recognizes that 'knowledge' has to do with acknowledging God's plan to bring salvation to the Gentiles. Although Bell does not say so, one implication of his reading of 'knowledge' is that 'seeking to establish their own' in 10:3 is better read in nationalistic terms than in terms of works-righteousness.²⁹ That Paul next refers to 'everyone who believes' (παντὶ τῷ πιστεύοντι; 10:4) is consonant with Paul's efforts throughout Romans to unite Jew and Gentile. As we will see below, these efforts include rhetorical strategies involving the language of ζῆλος.

Second, Bell has hit upon a critical point with his contention that Paul aims to "bring Israel back to the right sort of ζῆλος." We will return to this in the reading below, but again, what is missing in Ortlund's exegesis is the recognition that ζῆλος plays a key role in Paul's answer to the perplexing question of how God plans to resolve Israel's unbelief.

26 *Provoked*, 103–4. Robert Jewett also follows Bell in linking 10:2 and 10:19 (*Romans: A Commentary* [Hermeneia; Minneapolis: Fortress, 2007], 644–45).

27 As Moo puts it, "what is involved is a discernment of the plan of God that enables one to recognize what God is doing in the world and to respond accordingly" (*Epistle*, 632).

28 *Zeal Without Knowledge*, 134.

29 In this sense, I agree with Wright that τὴν ἰδίαν "does not refer to a status that they might have achieved by moral effort, by climbing up a ladder called 'works,' but to a status that would be theirs and theirs only" ("Romans," 655); contra Moo (*Epistle*, 632 n. 10).

Third, although he does not develop the idea, Bell's 'suggestive' comments about the connection between 10:2 and 10:19 actually solve a criticism that has been lodged at the heart of his thesis. Bell's crucial interpretive move is to claim that in 10:19 ζήλος is manifested as *jealous anger* (as in Deut 32:21, Israel is moved to a ζήλος that is expressed as *anger* [παροργίζω]),³⁰ but in 11:11, 14 ζήλος is manifested as *emulation* (unlike Deut 32:21, this provocation to ζήλος results in Israel's salvation).³¹ Bell's language moves in the opposite direction from the monosemic approach I endorse ("In the present work on the jealousy motif, these two meanings of παραζηλοῦν must be clearly distinguished"),³² yet because he is willing to view these occurrences *together* (unlike Ortlund), the end result is remarkably similar to what I have described as 'shaping' in Paul's other letters.³³ Bell is wrong about multiple senses, but exactly right about the strategic use of these terms in the flow of Romans 9–11.

This distinction between the meanings in 10:19 and 11:11, 14 is precisely the point at which Robert Jewett accuses Bell of violating Barr's dictums. Jewett agrees with Bell that in Deut 32:21 LXX and Rom 10:19 παραζηλοῦν means 'provoke to jealous anger,' but takes issue with Bell's claims about 11:11, 14:

Unfortunately, there are significant difficulties with the translation of παραζηλοῦν as "emulation" in Romans. Both the Hebrew root *anq* and the Greek stem *ζηλ* are used in the Old Testament to depict zeal or jealousy, but not emulation. In mounting an elaborate argument that the entirety of Deut 32:1–43 was in Paul's mind while quoting it in Rom 10:19 (pp. 200–84), and that this passage was 'the primary source for his theology of jealousy' (p. 285), Bell is unable to detect a single hint that 'emulation' was implicit in Deuteronomy's use of the term . . . Bell's exegesis of Romans finds no clues in the Greek text that Paul wished to shift the meaning of the term from 10:19 to 11:11, 14; indeed with regard to the latter two instances, Bell maintains that 'Paul clearly picks up ἔθνος and παραζηλοῦν from Rom. 10:19' (p. 108). The entire case rests on the broad implication of Paul's argument rather than the semantic connotation of the word itself:

30 Bell notes the parallel between παραζηλόω and παροργίζω (*Provoked*, 39 n. 183).

31 Rom 11:14: εἰ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν; cf. Bell, *Provoked*, 113.

32 *Provoked*, 43. Earlier Bell echoes the 'mean-ing/use' distinction we examined in Chapter One: "The basic meaning of is therefore the same, but the jealousy is manifested in different ways" (*Provoked*, 40–41).

33 E.g., the positive and negative instances grouped together in 1 Cor 12:31–14:39 (cf. Chapter Four).

since Israel's jealousy results in her following the Gentiles into salvation, παραζηλοῦν must mean 'emulation' of them in 11:11, 14.³⁴

Jewett does not deny that in other texts παραζηλοῦν can be shown to take on the sense of 'emulation.'³⁵ Rather, appealing to James Barr,³⁶ Jewett seems to think that because Paul cites from Deuteronomy the meaning is restricted to its semantic value in Deuteronomy: "This is an instance in which the implications of Paul's argument are allowed to redefine the semantic range of the term itself, as if 'emulation' were an inherent translation option for a word drawn from Deuteronomy."³⁷ In light of the methodological proposals in Chapter One, Jewett is misguided to think that Paul's argument cannot shape the semantics of the word itself.

This is not to deny that Jewett might be correct to critique the implications Bell draws from his analysis, and in fact we will see below that Jewett is right that Bell focuses too heavily on ζῆλος as 'a way to God' (which Jewett thinks is language better suited to contemporary evangelicalism than ancient Judaism). It is better, says Jewett, to raise the question of whether Israel's ζῆλος "can be transformed by the gospel so as to fulfill the divine promise of mercy to all."³⁸ Yet Jewett still has difficulty accounting for the meaning of παραζηλώω in 11:11 and 14. In response to Bell, Jewett wants to maintain the sense 'provoke to jealous anger' in 11:11, 14 because that is the connotation it assumes in 10:19 (and Deut 32:21). In so doing, Jewett's exegesis remains unclear and strangely non-committal ("However one chooses to translate παραζηλώω . . .").³⁹

34 Review of Bell, 171; cf. Jewett, *Romans: A Commentary*, 675: "Bell has a hard time explaining how 'jealous anger,' his preferred translation for 10:19, could have been thought to shift into the positive desire to emulate the behavior of the previously hated Gentiles."

35 Cf. Philo, *Praem.* 89 (φιλοδεσπότου τῇ παραζηλώσει).

36 *The Semantics of Biblical Language* (London: Oxford University Press, 1961).

37 Review of Bell, 171. Jewett also claims "[t]here is in fact no basis to claim that 'emulation' is inherently within the semantic range of the root *anq* in Rabbinic usage."

38 Review of Bell, 172; cf. Jewett's reflections on the political dimension of Israel's zeal in "The Basic Human Dilemma: Weakness or Zealous Violence? Romans 7:7–25 and 10:1–18," *Ex Auditu* 13 (1997): 96–109.

39 *Romans: A Commentary*, 680. It is not clear that Jewett is consistent about the negative meaning of παραζηλώω since he writes that Deut 32:21 is Paul's "charter . . . to serve God's intention . . . to save Israel" (though he notes that Paul's "provocation . . . leaves the effectuation up to God").

Paul the Ζηλωτής and God's Plan for Israel

We are now poised to offer a reading of ζήλος in Romans that incorporates the insights of Ortlund, Dunn, Jewett, and Bell but also points to additional ways the language of ζήλος participates in Paul's larger argument. Interpreters (including Ortlund) regularly connect Paul's own ζήλος (Gal 1:14; Phil 3:6) with the ζήλος he attributes to Israel in Rom 10:2. The suggestion that Paul's own experience informs his reflections on Israel in Romans 9–11 is hardly novel,⁴⁰ despite the fact that Paul does not speak of his own ζήλος in Romans in the overt way he does in Galatians, Philippians, and 2 Corinthians. Jewett's comments about Bell's thesis are especially intriguing in this regard:

Bell has a hard time explaining how 'jealous anger,' his preferred translation for 10:19, could have been thought to shift into the positive desire to emulate the behavior of the previously hated Gentiles. . . . *Perhaps he has the model of his own conversion in mind*, namely, that when his zeal reached its violent climax in the persecution of the believers in Damascus, the risen Christ was revealed to him and his desire to destroy alleged evildoers turned into its opposite, a desire for coexistence with those whom the Messiah had chosen to accept. Zeal to exclude hated Gentiles turned into a comparable zeal to include them as part of the people of God. It appears that Paul hoped for a similar process of conversion for current Jewish critics of the gospel.⁴¹

Given our examination of 'redirected zeal' in the earlier chapters of this book, Jewett's remarks can be seen to move in the right direction. Unfortunately we cannot speak with any certainty about what is happening in Paul's mind, so for Jewett this remains simply a conjecture—Paul does not speak of his own ζήλος in Romans in the overt way he does in Galatians, Philippians, and 2 Corinthians. By contrast, in what follows, I will show that we can support the *rhetorical* use of Paul's own experience by examining the language of ζήλος.

I propose that Paul's experience, in a different sense than that excluded by Bell, is bound up with Paul's reflection on Israel. By 'Paul's experience' Bell means the question of whether "the pre-Christian Paul . . . was secretly jeal-

40 Bell speaks of the "autobiographical nature of Rom. 9–11" and of ζήλος in 10:2 as "a jealousy which Paul also had before his conversion" (*Provoked*, 309–10); cf. Dunn, *Romans* 2:595; Wright, "Romans," 653; Klaus Haacker, *The Theology of Paul's Letter to the Romans* (Cambridge: Cambridge University Press, 2003), 85.

41 *Romans: A Commentary*, 675; italics added.

ous of these very Christians he persecuted" or whether Paul "experienced such jealousy among Jews in his mission" (Bell answers both in the negative).⁴² By contrast, I mean to ask whether 'Paul's experience' (in the sense of the "paradigmatic 'I'")⁴³ plays a rhetorical role in Romans as a way of communicating effectively Paul's intimate convictions about his own people.⁴⁴

Romans 7:7–25

To solidify the claim that Paul draws on his own experience as a rhetorical device, it will be useful briefly to consider Rom 7:7–25 before turning our attention to the primary passages in Romans 9–11. Much ink has been spilled over the question of the identity of the 'I' in Romans 7, and there is no need to survey the debate here.⁴⁵ In recent years some alternative ways of examining this passage have appeared. For example, Paul W. Meyer argues that at the heart of Romans 7 is not the 'I' (nor even the law) but rather Paul's portrayal of *Sin* as a power that corrupts even God's good law (7:12).⁴⁶ Meyer's proposal rightly draws attention to the apocalyptic nature of Paul's theologizing in Romans, and, importantly for our interests here, helpfully respects the *ambiguity* of Paul's words in Romans 7. If the need for precision in identifying the "I" is mitigated, as Meyer suggests, we are prompted to consider further the rhetorical effect of Paul's use of the first person.

Along these lines, N.T. Wright has defended the position that 'I' represents the Jewish people, or more properly Israel in various stages of its biblical history.⁴⁷ Whether or not one agrees with all of Wright's conclusions, most will concur that 'I' is not a reference to Paul's personal experience in the

42 *Provoked*, 288, 286.

43 Cf. Brian J. Dodd, *Paul's Paradigmatic "I": Personal Example As Literary Strategy* (JSNTSup 177; Sheffield: Sheffield Academic, 1999).

44 Wright hints in this direction ("this passage [10:2] has the strong tinge of autobiography about it, as the reference to 'zeal for God' makes clear"), though Wright like most others focuses on Paul's 'former self' (*Faithfulness*, 1169; cf. Wright, "Paul, Arabia, and Elijah [Galatians 1:17]," *JBL* 115, no. 4 [1996]).

45 For a recent summary, see Arland J. Hultgren, *Paul's Letter to the Romans: A Commentary* (Grand Rapids: Eerdmans, 2011), 681–91.

46 "The Worm at the Core of the Apple: Exegetical Reflections on Romans 7," in *The Conversation Continues: Studies in Paul and John in Honor of J. Louis Martyn* (ed. Robert T. Fortna and Beverly R. Gaventa; Nashville: Abingdon, 1990), 62–97.

47 *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress, 1991), 197–98. Wright argues that 'I' is principally referring to Israel in the same way Paul uses it in Gal 2:19–20.

autobiographical pattern of Galatians 1 or Philippians 3,⁴⁸ and that the ambiguity at least implicitly links Paul's experience with Israel's as a whole.⁴⁹

Brian J. Dodd has shown that this kind of rhetorical connection is common in Paul's writing. As Dodd has argued of Romans 7 specifically and Paul's letters more broadly, "Paul's literary self-portrayal serves as a vivid example for his readers to picture the main point of his argument His 'I' models the main contention of his argument."⁵⁰ Although Paul does not introduce the language of ζῆλος in Romans 7, Wright argues that Paul does in fact tacitly introduce the concept of 'zeal' (ἔνθου) in Romans 7 by alluding to Cain (ῥί).⁵¹ Perhaps Wright's reading (however tantalizing) is too speculative or subtle, but Paul's use of the 'I' in Romans 7 has paved the way for Paul's own experience to inform the reflections that will follow.⁵²

48 Cf. Werner Georg Kümmel, *Römer 7 und Das Bild des Menschen im Neuen Testament: Zwei Studien* (München: C. Kaiser, 1974), 118.

49 Dunn notes a continuation of the 'I' that was used in reference to Adam in the previous verses, but observes the (deliberate?) ambiguity caused by Paul's use of 'we' in 7:14 (*Romans*, 1:404–5). Dodd argues that despite certain elements that seem to fit Adam better than Paul, "there still remains a personal aspect to this passage, an 'I' in which Paul expresses either himself or feelings he believes are common to the human experience of keeping the law. Thus Paul creates a composite character whom he labels 'I'" (*Paradigmatic*, 226). Dodd also claims that Rom 7:14–25 "has the most affinity with Paul's use of self-characterization in 1 Corinthians 1–4" (*Paradigmatic*, 233).

50 *Paradigmatic*, 234.

51 Wright argues that if Rom 7:13–20 is about Israel continuing to live under the law, then the figure of Cain stands out as a likely allusion that gives depth to Paul's argument (*Climax*, 227). This connection is made because of the parallel between Gen 4:7 ("And if you do not do well, sin is lurking at the door; its desire is for you, but you must master it" [NRSV]) and Rom 7:18–19, and because Cain's very name [ῥί] was sometimes connected etymologically with 'zeal' (ἔνθου) (e.g., Pseudo-Clementine, *Homilies* 3.42.7). Wright's argument is conjectural but intriguing, especially given that "I do not understand my own actions" (ὁ γὰρ κατεργάζομαι οὐ γινώσκω; Rom 7:15) is reminiscent of Cain (οὐ γινώσκω; Gen 4:9 LXX) and anticipates Israel's lack of knowledge in Rom 10:2–3 (οὐ κατ' ἐπίγνωσιν).

52 As Beverly Roberts Gaventa has noted in relationship to the 'I' in Romans 7, first- and second-person pronouns are peculiar in that they only have a point of reference within a particular discourse; cf. Kaja Silverman, *The Subject of Semiotics* (New York: Oxford University Press, 1984), 43–53, 194–201; cited in Gaventa, "The Shape of the 'I': The Psalter, the Gospel, and the Speaker in Romans 7," in *Apocalyptic Paul: Cosmos and Anthropos in Romans 5–8* (ed. Beverly Roberts Gaventa; Waco: Baylor University Press, 2013), 79.

Romans 9:1–5

Paul introduces Romans 9–11 by expressing his desire for the Israelites to accept their Messiah, and the language he uses is profoundly personal (ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι [9:1]) and passionate (λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου [9:2]). Paul is so intimately bound up with 'his own flesh' (to whom belong the adoption, covenants, promises, law, worship, glory, patriarchs, and Messiah [9:4–5]) that he would take their place as accursed and separated from Christ (ἡυχόμεν γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα; 9:3). The effect of these statements is to blur the distinction between Paul and Israel.

In addition, interpreters have not given sufficient attention to the Scripture Paul seems to draw from in Rom 9:1–5. While there are no direct quotes in these verses, in 10:13 Paul quotes Joel 2:32 [3:5 LXX] (πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται). If this is taken as a clue to the texts that resonate throughout Paul's discourse in Romans 9, it is striking how similar Paul's passion for his people is to *God's* passion for his people in Joel 2:18 LXX (καὶ ἐζήλωσεν κύριος τὴν γῆν αὐτοῦ καὶ ἐφείσατο τοῦ λαοῦ αὐτοῦ).⁵³ Paul does not use the word ζήλος until the next chapter, but the emotion he expresses can reasonably be understood in the pattern of God's own ζήλος for Israel.⁵⁴

Romans 9:30–10:4

Returning to the passage examined in conversation with Ortlund above, in Rom 9:30–31 Paul asserts that the Gentiles who did not pursue (διώκω) righteousness reached it by faith (9:30), but Israel who pursued it did not (9:31). Paul uses διώκω alongside ζήλος in both Gal 1:13–14 and Phil 3:6 (cf. 1 Cor 14:1; 15:9; Josephus *Ant.* 6.343), so there is little question that Paul's language used to describe *Israel* mirrors language he has used elsewhere to describe *himself*. As Paul writes of the two-purposed 'stumbling stone' placed by God as both a 'rock of scandal' and the source of salvation (9:33), his rhetoric remains both sharply personal and connected with Israel (εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν [10:1]).

This brings us to the pivotal phrase in 10:2. As we saw in Chapter Four, the only other time Paul uses the phrase ζήλος θεοῦ references *his own* ζήλος in 2 Cor 11:2 (ζηλῶ γὰρ ὑμᾶς *θεοῦ* ζήλω; cf. Rom 10:2: μαρτυρῶ γὰρ αὐτοῖς ὅτι

53 Cf. Zech 1:14; 8:2, Ezek 36:6; 39:25.

54 There are many surveys of ζήλος/𐤆𐤋𐤔 as an essential aspect of God's divine character, e.g., Smiles, "Concept," 286; Ortlund, *Zeal Without Knowledge*, 30–36; Bernard Renaud, *Je suis un Dieu jaloux: Évolution sémantique et signification théologique de qin'ah* (Paris: Éditions du Cerf, 1963).

ζῆλον θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν). This is perhaps a reason to favor the subjective genitive (“they have God’s zeal”),⁵⁵ but more importantly is entirely in keeping with the pattern we have seen of Paul blurring the lines between his own experience and his rhetoric concerning Israel. That is, Paul uses an expression (ζῆλος θεοῦ) to attribute to unbelieving Israel a designation that coheres with Paul’s rhetorical presentation of *himself* in Romans as a figure like Elijah/Phinehas (as we will consider below on Rom 11:1–6).

Romans 10:5–21

This fusing of Paul and Israel continues in the cluster of references to ζῆλος that follow, starting with the occurrence of in παραζηλώ in 10:19 that foreshadows the resolution to come (11:11–16). We have surveyed Bell’s reading above, which is captured in Dunn’s assessment of 10:19: “What is still more significant about Deut 32:21 for Paul is that it also provides him with a clear indication of how God intends to resolve the so distressing riddle of Israel’s failure to believe: he will provoke them to jealousy.”⁵⁶ Here we can make two further observations. First, within these verses leading up to the occurrence of παραζηλώ in 10:19, Paul stresses in the strongest possible terms that “there is no difference between Jew and Greek” (they all call on the Lord).⁵⁷ Second, Paul draws attention to the proclamation of the good news (10:15), concluding that Israel has in fact heard the message (10:18). The citation from Ps 19:4 (“Their voice has gone out to all the earth, and their words to the ends of the world”) in Rom 10:18 recalls Paul’s own apostleship, even if the mission to the diaspora is the primary referent.⁵⁸ Paul understands his ministry as specific to Gentiles (Gal

55 Nearly all interpreters and translations take θεοῦ as an objective genitive (zeal for God/ Eifer für Gott). In light of the discussion of Joel 2:32 above and my reading of Paul’s identification with Phinehas’ ζῆλος in 2 Cor 11:2 in Chapter Four, however, the case for the subjective reading is worthy of careful attention; cf. Ulrich Wilckens, who notes that ζῆλος in 10:2 means that Israel “kompromißlos-eindeutige Engagement haben, das demjenigen Gottes entspricht” (*Der Brief an die Römer* [EKKNT 6; Zürich: Benziger, 1978], 2:219).

56 *Romans*, 2:633. Cf. Wright on 10:19: “[Paul] will in the next chapter use this key category of ‘jealousy’ as the fulcrum around which to turn his crucial argument” (“Romans,” 669).

57 There is no reason to reduce the ‘reasons for Romans’ to one, but the arguments of this chapter support the view that countering divisions between Jewish and Gentile believers is a significant concern; cf. 11:17–25; 12:3, 16; 14:3. This reading is defended by, among others, Johan Christiaan Beker (*Paul the Apostle: The Triumph of God in Life and Thought* [Philadelphia: Fortress, 1980], 69–74); cf. the recent survey in Carl N. Toney, *Paul’s Inclusive Ethic: Resolving Community Conflicts and Promoting Mission in Romans 14–15* (WUNT 252; Tübingen: Mohr Siebeck, 2008), 1–39.

58 Cf. Dunn, *Romans* 2:628.

1:15–16; Rom 1:5), but above all, especially in Romans, Paul's ministry involves the proclamation of the good news (Rom 1:1; cf. 1 Cor 15:8–11). Already here, then, Paul connects the salvation of Israel with his own ministry.

Romans 11:1–6

Immediately following, in perhaps the most autobiographical verses of the entire letter, Paul insists that God has not rejected his people because he himself is 'an Israelite' (11:1).⁵⁹ In 11:3 Paul quotes from the story of Elijah in 1 Kgs 19:14–18 to speak of the remnant (λείμμα) that God has preserved (11:5).⁶⁰ We have already seen in Chapter Three that Paul compares himself with Elijah in Galatians 1, but here it is important to reiterate my argument that Paul's Elijah-like ζήλος should not be relegated to the status of a negative foil.⁶¹ As Moo points out, Paul utilizes this passage from 1 Kings 19 because of its testimony to the "contrast between the apparent hopeless state of Israel and God's assurance of his continuing care for the people through his preservation of a remnant of true believers."⁶² Given the language of ζήλος that follows in 11:11, 14, the particular passage Paul cites from 1 Kings 19 strongly supports the reading that Paul also chooses this passage because it posits a parallel between Israel's famous zealot Elijah and himself.⁶³

59 Paul's words here are highly reminiscent of Gal 1:14 and Phil 3:6, both of which refer to Paul's ζήλος.

60 Paul's citation more closely follows the MT than the LXX. Other prophetic passages also speak of God's ζήλος for the remnant. For example, in Isa 11:11 LXX God is 'zealous for the remnant' (ζηλώσαι τὸ καταλειφθὲν), and Isa 37:32 LXX speaks of the 'remnant' saved by the 'zeal' of the Lord (οἱ καταλελειμμένοι... ὁ ζήλος). The passage about Sodom and Gomorrah in Isa 1:9 LXX, which Paul just quoted in Rom 9:29, also speaks of 'leaving' (ἐγκαταλείπω) offspring.

61 The impulse to view Paul's former ζήλος in negative terms is pervasive. We have discussed Ortlund's reading of Galatians 1 and Rom 10:2 above, and Bell writes, "Only through Paul's sudden conversion did he see that his jealousy was mistaken and οὐ κατ' ἐπίγνωσιν. After his conversion, he was probably critical of the zeal of Phinehas and Elijah" (*Provoked*, 310). Even Dunn insists (referring specifically to Phil 3:6) that "[f]or Paul the Christian, this former 'zeal' was something he could now only regret" (*Beginning From Jerusalem* [Grand Rapids: Eerdmans, 2009], 342).

62 *Romans*, 677.

63 This reading is endorsed by many interpreters, and Christian Müller even proposes that the Elijah *redivivus* myth lies behind the reference in 11:2–3 (*Gottes Gerechtigkeit und Gottes Volk: Eine Untersuchung zu Römer 9–11* [FRLANT 86; Göttingen: Vandenhoeck & Ruprecht, 1964], 44–45).

Romans 11:7–36

This further connection between Paul's ζήλος and the ζήλος of Israel leads directly into the occurrences of παραζηλώω we have considered in Bell's reading above. Bell takes pains to argue that 'provoke to jealous anger' in 10:19 gives way to 'provoke to emulation' in 11:11, 14, but a monosemic reading of ζήλος offers a more convincing explanation of Paul's strategy.⁶⁴ Yes, Deuteronomy 32 shapes Paul's reflections here, and Wright is exactly right that "Paul's aim is to exploit the 'jealousy' of which Deuteronomy 32 had spoken."⁶⁵ The step Bell and Wright do not take is to recognize that Paul's way of 'exploiting' the motif is to shape carefully the language of ζήλος from 10:2 through 11:14. Bell connects 10:2 and 10:19, but ultimately leaves us with three distinct meanings of ζήλος in Romans 9–11 ('Jewish zeal' in 10:2; 'jealous anger' in 10:19; and 'emulation' in 11:11, 14). More precision is possible, however, when we take note that Paul's rhetorical 'I' once again collapses with his reflections on the destiny of Israel.

This is important for two reasons. First, by allowing Paul's discourse (rather than the constraints of Deuteronomy 32 or a list of possible 'meanings') to shape the ad hoc meaning of ζήλος, we realize that Bell is exactly right that "[i]n order to bring Israel back to the right sort of ζήλος, it is necessary to go through παραζηλώσις." In light of our investigation, we can push for more precision about what this means. The crucial passage is 11:13–14. When Paul declares, "Inasmuch as I am an apostle to the Gentiles, I glorify my ministry in order to make my own people jealous" (NRSV), he leaves no room to doubt that it is Paul himself who will move 'his own flesh' to ζήλος. Whatever we might speculate about Paul's intentions and expectations, within the logic of the text we have here the culmination of the blending of the stories of Israel and Paul. It is *Paul's ministry* that 'moves Israel to ζήλος.'⁶⁶

64 Wright also endorses Bell's view that "whereas in Deut 32:21, and its quotation in 10:19, this 'jealousy' appeared purely negative, it is turned to positive effect in v. 14" ("Romans," 680); cf. David Lincicum's discussion of the positive sense in 11:11, 14 (*Paul and the Early Jewish Encounter with Deuteronomy* [WUNT 2:284.; Tübingen: Mohr Siebeck, 2010], 164–65).

65 "Romans," 682.

66 Mark D. Nanos' emphasis on the unquestionably positive connotations of Israel's zeal in Rom 10:2 is admirable, but of 11:14 Nanos thinks the Jews are not jealous of the *salvation* of the Gentiles but rather are jealous of *Paul's ministry* (*The Mystery of Romans: The Jewish Context of Paul's Letter* [Minneapolis: Fortress, 1996], 113, 249–50). Jewett is correct to point out that Nanos' reading of 11:14 is highly problematic given the evidence of violent reactions to the gospel (*Romans: A Commentary*, 646 n. 116), but more importantly Nanos' suggestion that "a kind of positive competitive jealousy seems to be in view" runs directly counter to Paul's consistent warnings against rivalrous expressions of ζήλος.

Second, we can return to ζῆλον θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν in 10:2 with further clarity about the question of what Paul means by 'knowledge.' If we extend Bell's connection between 10:2 and 10:19 all the way through to 11:11, 14, we do in fact have a plausible explanation of οὐ κατ' ἐπίγνωσιν. Bell sees here a system with two possible ways to God, a *direct* way (having ζῆλος θεοῦ; 10:2) and an *indirect* way (his calling as apostle to the Gentiles will move Israel to emulate the Gentile Christians; 11:14).⁶⁷ It is not clear how Bell then understands οὐ κατ' ἐπίγνωσιν, since presumably a direct way to God would be preferable to the indirect way, and in any case no indirect way seems necessary. Part of the problem, as discussed above, is that the question concerns not so much 'a way to God' as the divine promise.⁶⁸

More importantly, however, if we notice the way the language of ζῆλος connects 10:2 with the reflections in ch. 11, οὐ κατ' ἐπίγνωσιν should be equated with Israel's 'hardness' (11:7 [πωρόω], 25 [πώρωσις]) that Paul thinks needs no explanation (9:18 [σκληρύνω]). What is 'wrong' with regard to ζῆλος, then, is not some moral failing, but that God has chosen to harden Israel.⁶⁹ For Paul, ζῆλος enlightened by the gospel and delivered via his own ministry is the means by which Israel will be saved (11:14). *Paul's ministry*, insofar as it is bound up with Paul's own encounter with the risen Christ, moves Israel to have the gospel-transformed ζῆλος that is the mark of the Christ-believer.

Romans 13:13 and Conclusion

We have seen that Paul aligns his reflections on Israel with his own experience so that, just as in his own life, 'Jewish ζῆλος' may be seen as reinterpreted by the gospel (now in part, but later in full) and thus *common* to both Jewish and Gentile believers. To summarize: Israel's ζῆλος is not according to knowledge (10:2), and by knowledge Paul means recognition of the restructuring of the categories of the world in light of the Christ event, particularly the boundaries that separate Jew and Gentile. Paul himself experienced the implications of this apocalyptic gospel (Gal 1:14; Phil 3:6), and sees his experience as paradigmatic for Israel. Paul also understands that his own ministry, as an extension of his calling, is bound with moving Israel to rightly-directed ζῆλος (Rom 11:13–14).

To conclude, I must address a potential problem: if Paul makes so much of ζῆλος as an ongoing identity-marker for Christ-believing Jews, why would he conclude the letter with a wholly negative reference to ζῆλος in 13:13? On the

67 *Provoked*, 104.

68 Cf. Jewett, Review of Bell, 171.

69 This is not to imply, of course, that Paul would not critique certain expressions of ζῆλος (cf. Smiles, "Concept").

one hand this may not be problematic, since we have seen that this is something of a pattern in Paul's letters: the final references to ζῆλος in Galatians and 2 Corinthians are negative (Gal 5:20; 2 Cor 12:20), and the positive references to ζῆλος in 1 Corinthians are preceded and intertwined with references to negative manifestations (1 Cor 3:3; 13:4). On the other hand, the significance of this reference in Romans highlights a key observation made above. That is, Paul's warnings about rivalrous ζῆλος in 13:13 are not at all out of place if we take chs. 9–11 as directed toward correcting the relations between Jews and Gentiles in the church in Rome (cf. 1:16; 3:22 ["there is no distinction . . ."]). Just as Paul calls Gentile believers to a rightly-directed ζῆλος that has been transformed in light of the cross (Gal 4:17–18; 1 Cor 12:31; 14:1, 12, 39; 2 Cor 7:7, 11; 9:2), so Paul's ministry will move Israel to (gospel-transformed) ζῆλος (11:11, 14). At present, however, ζῆλος is overpowered by Sin and Death. Whether manifested as a lack of acceptance (10:2, 19) or as bitter envy (cf. φθόνος in 1:29),⁷⁰ for all, Jew and Gentile, wrongly-directed ζῆλος (13:13) is indicative of life in the "night," in the time of "flesh," and "not according to knowledge."

70 In this sense, ζῆλος is not unlike the law, good and holy (Rom 7:12; cf. 10:2a; 11:11, 14) but corrupted by Sin (e.g., Rom 2:15; cf. 10:2b; 10:19). Intriguing in this respect is Meyer's observation that after Rom 7:12 the law becomes 'the good' (τὸ ἀγαθόν in 7:13 [2x], 18, 19; τὸ καλόν in 7:16, 18, 21); cf. Meyer, "Worm," 78. Since Paul relates ζῆλος with 'the good' in Gal 4:18, perhaps a parallel could be made between the competing 'laws' in Rom 7:21–25 (which immediately follow the substitution of 'the good' in vv. 13–24) and the competing manifestations of ζῆλος in Gal 4:17–18.

Conclusion

Summary

In this book I have investigated the conceptual range indicated by the ζῆλ- word group in Paul's letters, with the goal of understanding the significance of this language for Paul's rhetoric concerning Christian identity and practice. Chapter One set out the linguistic framework within which the study operates. Although 'theological lexicography' and other linguistic fallacies are a danger in studies that concentrate on a particular word group, I argued that a 'mono-semantic bias' is a helpful corrective to the impulse to separate occurrences that seem to have disparate meanings. Within the framework of relevance theory, I made the case that it is important to approach together all instances of the ζῆλ- word group because the shaping of a word's grab-bag can influence discourse meaning in profound ways. In Chapter Two, I examined strategies involving the ζῆλ- word group in several non-Pauline texts. These readings demonstrated that the ζῆλ- word group is in fact well-suited for strategic use, and the selected examples offered rhetorical and linguistic analogues to Paul's own usage.

Chapter Three comprised the exegetical heart of the monograph. This is so because Gal 4:12–20 has received little attention in previous studies, and because Paul's redefinition of 'the good' as object of ζῆλος draws together many of the concerns at work in the rest of Paul's letters (e.g., rightly-directed ζῆλος, the reversal of cultural expectations in the light of the cross, and the connection between zealous behavior and the emulation of proper objects). Chapter Four accounted for Paul's shaping of the ζῆλ- word group in 1–2 Corinthians, including the 'framing' of Paul's discourse on love (1 Corinthians 13) by the language of ζῆλος and Paul's call for the Corinthians to imitate godly zeal by exhibiting cruciform weakness (2 Cor 11:1–4). Many of the emphases explored in Galatians were also found in 1–2 Corinthians, and Paul's efforts to transform rivalrous behavior were particularly salient.

Finally, Chapter Five considered previous attempts by Richard H. Bell and Dane C. Ortlund to account for Paul's language of ζῆλος in Romans 9–11. I argued that Bell's suggestion that the occurrence in Rom 10:2 belongs with the language of 'provoking to jealousy' in 10:19 and 11:11, 14 warrants further attention. Viewing the occurrences together allows us to recognize the connection that exists between Paul's experience and the ζῆλος of Israel. I concluded that the effect of Paul's alignment of his reflections on Israel with his own experience is that 'Jewish ζῆλος,' just as in Paul's own life, is seen to be reinterpreted

by the gospel (now in part, but later in full). In light of this reinterpretation, it is a ζῆλος that is common to both Jewish and Gentile believers.

Implications

The results of these chapters have bearing on a number of topics of interest to students of Paul's letters. Among these are four important aspects of Paul's thought. First, studies of Paul's 'former life' (characterized by ζῆλος in Gal 1:14; Phil 3:6; cf. Rom 10:2) will benefit from taking seriously the wider scope of Paul's use of the language of ζῆλος, particularly as explored in Chapter Five. Scholarship that seeks to illumine the role of zeal in Paul's theologizing about the Jewish people's standing before God (Ortlund) or the role of ζῆλος as a marker of the ethnic 'set-apartness' of the Jewish people (Dunn) will be incomplete without consideration of Paul's language of zeal elsewhere.

Second, the study informs the theme of 'power in weakness' in Paul's letters (2 Cor 12:10; cf. 1:8; 4:7–10; 13:3–4; Phil 3:10; 4:13; 2 Tim 1:8). Particularly in Chapters 3–4, it became clear that the language of ζῆλος participates in Paul's discourse about the inversion of cultural values in light of the cross. Most important in this regard is my contention that in Gal 4:12–20 Paul urges the Galatians to make 'weak' things and people (ἀσθενεία; Gal 4:13) the object of their ζῆλος.

Third, the monograph contributes to the study of *imitation* in Paul's letters (e.g., 1 Cor 4:16; 11:1; Phil 3:17; 1 Thess 1:6; 2:14; 2 Thess 3:7–9) by illuminating the connection between ζῆλος and μιμητής. Of most importance here is my reading of Paul's use of the language of ζῆλος in the Corinthian correspondence (Chapter Four). In light of this monograph, future studies of imitation in Paul should include Paul's language of ζῆλος.

Finally, the study has implications for the topic of Christian *identity* as set forth by Paul and taken up by later generations of believers.¹ ζῆλος is for Paul an important marker of Jewish identity (Gal 1:14; Phil 3:6; Rom 10:2) as well as a defining trait for (predominantly Gentile) followers of Christ (Gal 4:18; 1 Cor 12:31; 14:1, 12, 39; 2 Cor 7:7, 11; 9:2). Beginning with our consideration of the way words are used to shape beliefs and practices (Chapter One) and continuing throughout the monograph, we have seen that Christian identity and practice is informed by Paul's shaping of the ζῆλ- word group (e.g., eagerness for the col-

1 For a wider discussion of this topic, cf. William S. Campbell, *Paul and the Creation of Christian Identity* (London/New York: T&T Clark, 2006).

lection in 2 Cor 9:2; emulation of 'weak' people and things in Gal 4:17–18; the pursuit of community-building gifts in 1 Corinthians 12–14; and the avoidance of jealous rivalry in 1 Cor 3:3 and Rom 13:13).²

Final Synthesis: Christ-Followers as “Zealots for Good Works” (Titus 2:14)

To conclude, we may ask if a further synthetic reading of ζήλος in Paul is possible. I do not venture to propose a ‘biblical theology of zeal,’ since this sort of work moves beyond parameters of this study.³ Yet from a canonical perspective not far removed from the Paul of the undisputed letters,⁴ an intriguing and under-appreciated phrase in Titus 2:14 is worthy of consideration as an encapsulation of the rhetorical/theological emphases explored in the preceding chapters.⁵

We have already identified in Romans, Galatians, and the Corinthian correspondence a cluster of concerns that can be summarized under the rubric ‘rightly-directed ζήλος,’ and, taken together, these concerns may be seen to establish ζήλος as an identity-marker for followers of Christ. This marker carries with it the passion and single-mindedness of Jewish ζήλος, as well as the imitative and ‘good’-seeking qualities of Hellenistic ζήλος. Yet in the course

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- 2 The topic of zeal and Christian identity also extends into larger ethical questions, not least of which is the topic of zealous violence. This important subject is beyond the scope of the current project; cf. Robert Hamerton-Kelly, *Sacred Violence: Paul's Hermeneutic of the Cross* (Minneapolis: Fortress, 1992); Torrey Seland, *Establishment Violence in Philo and Luke: A Study of Nonconformity to the Torah and the Jewish Vigilante Reactions* (Leiden: Brill, 1995); Robert Jewett, “The Basic Human Dilemma: Weakness or Zealous Violence? Romans 7:7–25 and 10:1–18,” *Ex Auditu* 13 (1997): 96–109.
 - 3 See the Introduction and Chapter One for my methodology. Examples of ‘biblical theology’ include the dissertation by K. Erik Thoennes (“A Biblical Theology of Godly Human Jealousy,” PhD diss., Trinity Evangelical Divinity School, 2001) and, in a different way, Peter T. O’Brien’s monograph on Paul’s passion and contemporary missions and evangelism (*Consumed by Passion: Paul and the Dynamic of the Gospel* [Homebrush West, NSW: Lancer Books, 1993]).
 - 4 The topic of the authorship of Titus is beyond the scope of this monograph. For an approach to Titus as part of the Pauline witness of the NT (regardless of actual authorship), see Robert W. Wall and Richard B. Steele, *1 and 2 Timothy and Titus* (THNTC; Grand Rapids: Eerdmans, 2012), 1–45.
 - 5 I have explored this text in detail in a recent journal article: “‘Zealots for Good Works’: The Polemical Repercussions of the Word ζήλωτής in Titus 2:14,” *CBQ* 75, no. 4 (2013): 704–18.

of Paul's letters, both of these are transformed, and a new concept emerges ('rightly-directed ζήλος'). This transformation is echoed in Titus 2:14, though it is not a *definition* of ζήλος that emerges, but rather a kind of *title* for Christ-followers. The author writes of Christ

ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον ζηλωτὴν καλῶν ἔργων.

who gave himself for us in order that he might redeem us from all lawlessness and purify for himself a special people who are *zealots for good works*.⁶

Three related observations are in order. First, closer scrutiny of Titus 2:14 shows that the textually and culturally grounded effect of the word ζηλωτής is to distinguish the identity of Christ-followers from the opponents on Crete, and that this effect is delivered in conversation with Greek notions of 'emulation' as well as Jewish understandings of 'zeal'.⁷ Second, the emphasis on 'good works' coheres with the emphasis on specific behavior in Paul's injunctions against rivalrous ζήλος (Rom 13:13; 1 Cor 3:3; 13:4; 2 Cor 12:20; Gal 5:20) and promptings toward zealous actions (2 Cor 7:7, 11; 9:2). In other words, in both Titus and the undisputed letters, Christian ζήλος includes right belief/knowledge (cf. Rom 10:2), but more immediately right *behavior*.⁸

Finally, if the appellation in Titus 2:14 coheres with the findings regarding ζήλος in Paul's undisputed letters, Ortlund's conclusions about the place of ζήλος among Paul's fellow Christ-followers today stand in need of modification. Ortlund writes:

"There is nothing that belongs to Christian experience that is more liable to a corrupt mixture than zeal," wrote Jonathan Edwards.⁹ Mature Christian self-awareness understands the universal human proclivity to

6 Titus 2:14.

7 Cf. Lappenga, "Zealots," 712–17. The article argues that the language is chosen to reinforce the polemic against the opponents that is more explicitly stated in Titus 1:10–16 and 3:3, 9–11.

8 The five other instances of 'good works' (Titus 1:16; 2:7; 3:1, 8, 14) are one of the author's primary points of contrast between the opponents and the believers on Crete; cf. Lappenga, "Zealots," 710–11.

9 "Some Thoughts Concerning the Revival," in *The Works of Jonathan Edwards* (ed. C.C. Goen; New Haven: Yale University Press [1972]), 4.460.

be tempted to find emotional and psychological security, in subtle and even self-deceiving ways, in personal obedience to a religious norm. Such a norm might be self-imposed, a construct of conscience. Or it may be adherence to an externally imposed ethical norm. Yet, as such zeal emerges from a fleshly heart, a heart not transformed by the Spirit, such zealous rule-keeping will be opposed to, not evincing of, the gospel of Christ. Zeal did not, after all, find its way onto the Apostle's list of what he described as the "fruit of the Spirit" (Gal 5:22–23) but it was described instead as a "work of the flesh" (5:19–20). Paul had come to see, as Schlatter puts it, "the way in which zeal for works [*Eifer für das Werk*] regularly was the death of faith and how trivialization of divine grace resulted from reliance on one's own achievements."¹⁰ As Paul looked around at his fellow Jews, he saw much of the same blindness (cf. 2 Cor 4:4–6) to which he himself had been subject before the Damascus Road—a blindness to God's gracious provision in Christ's work, the personal appropriation of which requires nothing but the faith that lays down the subtle though resilient efforts to self-resource partial mitigation of one's moral inadequacy, and looks to Christ.¹¹

Ortlund and Edwards are certainly correct about the potential for misdirected zeal, since Paul is deeply concerned about rivalrous ζήλος καὶ ἔρις. Ortlund is also right that transformation by the Spirit lies at the heart of Paul's theology.

Yet for the author of Titus, 'zeal for works' is not the 'death of faith' but rather an apt description of people of God. In light of the findings of this book about Paul's use of the language of ζήλος, it is problematic to argue that 'good works' in the sense developed in Titus is of a different sort than a 'works-righteousness' that allegedly lies at the heart of Paul's critique of (Jewish) ζήλος. For Paul, ζήλος is shaped by tradition, Scripture, and expectations about the qualities and people that are worthy of emulation, but all of these are

10 Adolf Schlatter, *The Theology of the Apostles* (trans. Andreas J. Köstenberger; Grand Rapids: Baker, 1998), 102.

11 "Zeal Without Knowledge': For What Did Paul Criticize his Fellow Jews in Romans 10:2–3?" *WTJ* 73, no. 1 (2011): 37; cf. *Zeal Without Knowledge*, 174. Ortlund similarly faults Karl Barth for applying Israel's zeal to the church because it "misses the concrete ethnic circumscription of this zeal" ("Zeal," 35 n. 56; cf. Barth, *The Epistle to the Romans* [trans. Edwyn C. Hoskyns; London: Oxford University Press, 1933], 371–372).

“powerfully reshaped by the Christ event.”¹² For Paul, this cosmic event results in re-readings of Israel’s Scripture, a reconfiguring of Hellenistic cultural values, and a reshaping of the behavior of Christ-followers.

Paul is still a ζηλωτής (Gal 1:14), the Jewish people still have the ζῆλος of God (Rom 10:2), and the Gentiles still have ζῆλος for ‘the good’ (Gal 4:18). The blindness (or ‘lack of knowledge,’ or ‘misdirected ζῆλος’) that Paul writes to correct in both Jews and Gentiles is not a proclivity to works-righteousness, but a failure to apprehend the transformation that has occurred in the lives of believers because of their participation in the crucified Christ and the arrival of the new cosmos.

12 Beverly Roberts Gaventa, “The Shape of the ‘I’: The Psalter, the Gospel, and the Speaker in Romans 7,” in *Apocalyptic Paul: Cosmos and Anthropos in Romans 5–8* (ed. Beverly Roberts Gaventa; Waco: Baylor University Press, 2013), 87.

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